

SRIMAN
Mahabharatha Thathparya Nirnaya

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Note:

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atha saptadasho.adhyAyaH

Khandava Dahana

OM

*gate.atha chedipe svakaM puraM janArdano.ashR^iNot.h /
ramaiva rugmiNIIti yodyatAM svayambarAya tAm.h || 17.1||*

1. After Chedhi King returned to his kingdom, Krishna heard that Rukhmi was making preparations for Rukmini's Swayamvara.

Note: *ramaiva* – presence of this word denotes that there is no difference between Rukmini and Sri Lakshmi

*sa rugminAmako.agrajaH shriyo dvishhan.h ramApatim.h /
hareH pradAtumudyatAM nyavArayaddharipriyAm.h || 17.2||*

2. That Rukmini's brother is Rukmi. He was an Asura by name Rugmi in his previous birth. He is an ignorant person who does not know that Sri Lakshmi herself is Rukmini. Although Bhismaka and others who are Hari's followers wished to have Sri Krishna as Rukmini's husband, Rukmi had stopped them from doing so

*praghoshhite svayambare.atha tena mAgadhAdayaH /
samIyurugrapaurushhAH sasAlvapauNDRachedipAH || 17.3||*

3. Rukmi announced Rukmini's Swayamvara. Then great warriors like Salva, Paundraka, Shishupala and others came along with Jarasanda.

*tadA jagAma keshavo javena kuNDinaM puram.h /
smR^ito.atha tena paxirAT.h samAjagAma keshavam.h || 17.4||*

4. Then Sri Krishna remembered Garuda. Garuda appeared immediately. Sri Krishna came by riding on Garuda to Kundinapura.

Note: Kundinapura is Bhismaka's Capital city.

*patatravAyunA.asya te nareshvarAH prapAtitAH /
yadedR^ishaM patatriNo balaM hareH kimuchyate || 17.5||*

5. Jarasanda and other kings lost balance and fell down because of the force of wind caused by Garuda's wings. If Garuda who is Hari's Vehicle has such strength then what is to be said about Hari's strength.

*kimatra naH kR^itaM bhavet.h sukhAya hIti te.abruvan.h /
athAbravIjjarAsuto jayI payobdhimandiraH / 17.6//*

*kilaishha paxivAhano yatashcha nAnyathA bhavet.h /
jitA vayaM cha sarvasho.amunaikalena saMyuge // 17.7//*

6-7. when all the kings gathered enquired as to what action will bring them pleasure, hearing this Jarasanda said "He, Sri Krishna has made Milk ocean as his abode. He has powerful Garuda for his vehicle. Apart from that he has defeated me and my army alone many times. We have enmity with him in vain"

Note: Garuda's greatness is explained in detail in Moola Mahabharata. Brahaspathi's words to Indra

*samartho balinaam shreshto hurthusomam vihangam.sarvasambhavayamyasmin na sadyamapi sadayeth
(aadi 30-42)*

Garuda is revered among renowned due to his strength.He is capable of bringing divine nectar. He can accomplish impossible tasks, he is "*balavan kaamaroopadruk*"= strong and can take any form according to his wish. For more information refer to Mahabharata Adi Parva 20 - 24

*anekasho na saN^gatairjitaH kadAchideshha hi /
amushhya chAgrajaH purA nihantumudyato hi mAm.h // 17.8//*

8. I have attacked many times with my army. Still he could not be defated. His brother is also a very strong person. Once he had almost killed me.

*adR^ishyavAkyato.atyajat.h pratADanAt.h supIDitam.h
kimasya tUchyate balaM vayaM tR^iNopamAH kR^itAH /
samastasho mR^idhemR^idhe hi yena chAxatena hA // 17.9//*

9. Luckily there was celestial voice at that time. Conceding to that he let me free. Still I have been hurt many times. Their strength is flawless and they have reduced me and my army to the level of Grass straw. All my soldiers were killed. Now Krishna himself has come here.

*kimatra kurvatAM sukhaM bhavedudIrNasaN^kaTe /
iti bruvannavAN^.h mukhaM nR^ipashchakAra vichchhavi // 17.10//*

10. "What should be done to bring some peace of mind during such a dreadful situation?" Saying thus Jarasanda lost lustre in his face and sat helplessly

*athA.aha chedibhUpatiH sadantavakrako vachaH /
purA harerhi pArshhadaH prasannabuddhirekada // 17.11//*

11.Then Shishupala and Dantavakra who were Sri Hari's servants in their previous births, due to the avेशha of the good nature in them from their previous birth spoke thus

*shR^iNushhva rAjasattama prabhuM shivasvayambhuvoH /
hariM vadanti kechidapyado bhavenna vai mR^ishhA // 17.12//*

12. Oh Jarasanda best among Kings! Listen, some gentlemen say that "This Sri Hari is Lord of Brahma and Rudra". This does not seem to be false.

*tathA.a.avayoshcha darshane bhavet.h kadAchidUrjitA /
amushhya bhaktiranyathA punashcha jAyate krudhA || 17.13||*

13. Also sometimes when both of us see him we get the feeling of devotion towards him. Again later we get back the feeling of Rage towards him.

*na kAraNaM na vidmahe na saMshayaH paro hariH /
vrajAma taM sukhArthino vayaM vihAya shatrutAm.h || 17.14||*

14. We do not know the reason behind this feeling of devotion and fury towards Sri Krishna. Sri Krishna is the Supreme Being. There is no doubt about this. Therefore let us give up this enmity towards him and surrender to him with devotion in order to get some peace of mind.

Notes: Here Sri Madvacharya expounds the doctrine of Jeewa Dwaya (two souls co-existing in one body) .Also he showed who Shishupala and Dantavakra are originally.

*idaM hi naH shubhapradaM nachAnyathA shubhaM kvachit.h /
itIrito jarAsuto dadarsha tau dahanniva || 17.15||*

15. These words are not worthy of being told.Such thoughts will not do any good to you in any ways. Telling this, Jarasanda stared at them as though he would burn them down.

*atha prahasya saubharAD.h vacho jagAda mAgadham.h /
vinindya tau krudhA sphuran.h krudhA sphurantamIxya cha || 17.16||*

16. Then infuriated Salwa king looking at Jarasanda who was enraged mockingly criticized Shishupala and Dantavakra and said

*na tanmR^ishhA hariH svayaM janArdano vadhAya naH /
prajAta eshha yAdavo vayaM cha dAnaveshvarAH || 17.17||*

17. You are telling the truth. Sri Hari is definitely Capable .He is called Janardhana meaning his duty is to destroy Asuras. That is why he is born as Yadava. But we are the best among Asuras.

*svadharma eshha naH sadA dR^iDhapatIpatA harau /
svadharmiNo hatA api prayAma sadgatiM dhruvam.h || 17.18||*

18. Our Nature is to always hate Sri Hari. In case we are killed while following our Dharma (true-nature) we will attain salvation.What is our Dharma?

*shivashcha naH parA gatirgururbhavAnarirhareH /
itIritaH sa mAgadho jagAda sAdhusAdhviti || 17.19||*

19. For us Shiva is true Salvation. Oh Magadha, you are our True Leader (Guru). Hearing these words from Salva, Jarasanda was very happy.

*tathaiva rugmipUrvakAH karUshchedipau cha tau /
vinishchayaM kubuddhaya yudhe cha chakrurUrjitam.h || 17.20||*

20. Then Led by Rugmi, Kurusha and Chedhi kings along with Shishupala and Dantavakra who agreed, he started preparations for the war with evil intentions and increased hatred towards Sri Krishna.

*sadA pratIpaNAriNau bhavAva kR^ishhNa ityapi /
guroH prasAdamApnutAM karUshachedibhUbhR^itau || 17.21||*

21. Jarasandha's Joy knew no bounds when Dantavakra Shishupala and others said "Let us always breed hatred towards Sri Krishna"

*punashcha te tvamantrayan.h sahaiva pApabuddhayaH /
dhruvaM samAgato harirlabheta rugmiNI mimAm.h || 17.22||*

22. All of the evil minded ones discussed and decided in unison that "Sri Krishna will definitely come to Rukmini Swayamvara"

*ayaM trilokasundaro.anurUpiNI cha rugmiNI /
mukhena bAhunA.apyayaM samastalokajid.h vashI || 17.23||*

23. Sri Krishna is most handsome in all three worlds. So is Rukmini. Sri Krishna has won three worlds by his radiant beauty and strength.

*samastavedinAM varaM jitArimagryarUpiNam.h /
samastayoshhitAM varA vrajeta rugmiNI dhruvam.h || 17.24||*

24. Rukmini who is the most beautiful and renowned among women will naturally admire Sri Krishna who is renowned among learned who has won over Manmatha and who is handsome. This is for sure.

*vayaM cha mAnasaN^xayaM nitAntamApnumastadA /
na shaknumo nivArituM sharairamuM kathaJNchana || 17.25||*

25. Then it will be disgrace to all of us. We are not capable of stopping him either with arrows or strength.

*ataH svayambare yathA na saN^gamo harerbhavet.h /
tathA vidhAnameva naH sunItirUrjitA dhruvam.h || 17.26||*

26. All of us should make sure that Sri Krishna will not attend Swayamvara. This is the best mode of action. This is decided.

*ato na deyamasya naH subhUbhujAM samAgame /
kvachit.h kadAchidAsanaM nachArghyapUrvako vidhiH || 17.27||*

27. Therefore when all of us kings are present here or anywhere else, if he comes we should not offer him a seat or give him any respect or show any hospitality that needs to be shown to a guest according to dharma (argya, padya etc)

If we do so,

*nachA.asyati xitau kvachid.h vimAnitaH puro hi naH /
varAsanasthabhUbhujAM sa mAnito hi daivataiH || 17.28||*

28. That Sri Krishna who is adored by Devas will be humiliated in front of all of us renowned kings who will be seated on higher seats and will not be able to sit on the ground too

So,

*sa darpamAnasaMyutaH krudhA prayAsyati dhruvam.h /
purIM svakAM tatau vayaM vidhema cha svayambaram.h // 17.29//*

29. Infuriated Sri Krishna filled with Pride and arrogance after being humiliated by us will not stay here and return back to his kingdom. This is certain. After that we can continue with Swayamvara.

*iti sma sarvabhUbhR^itAM vinishchayaM sakaishikaH /
kratho.avagamyA bhIshhmakAnujo.abhyayAddhariM drutam.h // 17.30//*

30. King named Kratha got the information about this decision agreed upon by all the kings through King Bhismaka's younger brother Kaishika .Then he immediately proceeded towards Sri Krishna.

*praNamya pAdapadmayornijaM gR^ihaM praveshya cha /
mahAsanaM pradAya tau prachakraturvarArchanam.h // 17.31//*

31. Kratha and Kaishika came to Sri Krishna and prostrated at his lotus feet. They took him to their House. They treated him with great respect and hospitality and honored him.

*athA.agamachchhatakratorvachaH pragR^ihya bhUbhujaH /
jarAsutAdikAn.h pumAnuvAcha chArthavad.h vachaH // 17.32//*

32. Around the same time a messenger as instructed by Devendra came to the kings and delivered a message with important meaning to Jarasanda and other kings.

*ahaM priyaH shachIpateH sadA.asya chAxigocharaH /
surendra Aj~nayaA.avadannR^ipAn.h va Ishvaro hi saH // 17.33//*

33. I am very dear to Devendra. I am one of his associate's. Devendra is Lord to all of you. I am telling you his commands.

*samastarAjasatpatirharirnachAnyA ityapi /
varAbhishhekamIshituH kurudhvamAshvasaMshayam.h // 17.34//*

34. Shri Hari is the King of Kings. He is the Supreme Lord. There is none other. Without doubting this fact welcome Sri Krishna and honor him with respect immediately.

*ato.anyathA shirasyahaM nipAtayAmi vo.ashanim.h /
itIdamindrashAsanaM kurudhvamityasau yayau // 17.35//*

35. "If you do not follow my orders, I will thrust Vajrayudha on your heads". This is Indra's Writ. Therefore do as you have been told. Saying so the messenger left.

*tadIritaM nishamya te punaH sutaptachetasaH /
babhUvurUchire vachaH sugarvito hi vAsavaH // 17.36//*

36. Listening to this all the kings were silent again with disgust. One among them was very annoyed and said "Now Indra has become very arrogant"

*purA bibheti naH sadA pratiprati sma vAsavaH /
utAdya kR^ishhNasaMshrayAd.h dR^iDhaM vibhIshhayatyasau // 17.37//*

37. Earlier this Devendra used to be afraid of each one of us. Now under protection of Sri Krishna he is threatening us

*adR^ishya eva devarAD.h yadi sma vajramutsR^ijet.h /
bhavema pIDitA vayaM varAdamR^ityavo.api hi || 17.38||*

38. If he (Devendra) attacks us stealthily (being invisible), in spite of us being immortals we can get hurt badly or become physically impaired.

*purA divisthitasya cha pramardane vayaM xamAH /
utAdya yadyamuM vayaM vrajema kR^ishhNa eshhyati || 17.39||*

39. Earlier we were capable of Slaying this Devendra who is in Swargaloka. Now if we attack him Sri Krishna will come to his aide.

*ato.abhishhechanAd.h yadIha shArN^giNaH shachIpatiH /
na vajramutsR^ijet.h tadA.abhishhechayAma taM vayam.h || 17.40||*

40. In case we do honor to Krishna, Indra will not thrust Vajrayudha on us. So let us honor him appropriately saying so they all prepared to do the same.

*ato.anyathA danuryathA varAdamR^ityuko.api san.h /
surendravajratADito babhUva kuxigAsyayuk.h || 17.41||*

41. Indra had hurled Vajrayudha on a Gandharva named Danu because of which although he was immortal his head sunk into his stomach. (Now if we do not follow his commands we might face similar consequences)

*tathaiva kR^ishhNasaMshrayAt.h sa naH shachIpatirneyet.h /
iti sma nishchitA nR^ipAnayAtayanta shauraye || 17.42||*

42. If we do not follow Devendra's commands he might attack us with the help of Sri Krishna. Thinking so, they sent few kings to honor Sri Krishna.
Note: Jarasanda, Dantavakra, Shishupala and others did not go out of arrogance.

*samastasho jarAsutAdibhiH kR^ite.abhishhechane /
atIva bhagnamAnakAn.h nachAnuyAti kashchana || 17.43||*

43. If disheartened Jarasanda accompanied by all the kings honors Sri Krishna by doing Poorna Kumbha Abhisheka (Sprinkling over Sacred Water on Sri Krishna), many Kings will start supporting Sri Krishna. With this the number of Jarasanda's allies (supporters) might go down

Why Jarasanda and others did not go ?

*samAshrayaM cha keshavaM tadaiva jIvanArthinaH /
prakuryurAsurA apIti devakAryasaN^xayaH || 17.44||*

*itIxya pAkashAsano.avadaajarAsutAdikAn.h /
sarugmichedisAlvapo na yAtu mAgadho harim.h || 17.45||*

44-45. If all the Daityas (Demons) accept Sri Krishna as the supreme lord and surrender to him then, Sri Krishna will be obliged to protect everyone who seeks his protection. Due to this Sri Krishna's divine mission cannot be accomplished. Realizing this Devendra sent another messenger and guided Jarasanda and others not to attend

tadA.abhishhektumudyatA nR^ipAH sureshashAsanAt.h // 17.46//

46. Except Jarasanda and others all the other emperors and kings following Indra's orders participated in Sri Krishna's Abhisheka (Ceremony of Honoring by sprinkling sacred water on a persons head.)

*ataH shachIpatirniJaM varAsanaM hareradAt.h /
vivesha tatra keshavo nabhastaLAvatArite // 17.47//*

47. Then husband of Shachi - Indra, sent his best throne to Sri Krishna. Sri Krishna adorned the throne that had descended from heavens.

*kare pragR^ihya keshavo nyaveshayat.h sahA.asane /
patatripuN^gavaM cha tau sa bhIshhmakAnujau prabhuH // 17.48//*

48. Sri Krishna was led by Garuda and Bhismaka king's younger brothers Kratha and Kaushaka who helped him ascend the throne sent by Indra.

*athAkhilA nareshvarA munIndrasaMyutA harim.h /
sushAtakaumbhakumbhakaiH prachakrurAbhishhekiNam.h // 17.49//*

49. After that all the Kings and Sages together got sacred water in Golden pots and sprinkled it on Sri Krishna

*virijNchasharvapUrvakairabhishhTutaH surAdibhiH /
samastadevagAyakaiH pragIta Asa keshavaH // 17.50//*

50.All the Gods led by Brahma and Rudra prayed with Joy and Gandharvas and other celestial singers praised Keshava with many songs.

*athA.aha bhIshhmakaM prabhuH svayaMvaraH kila tvayA /
abhIpsitaH sutAkR^ite shubhAya te bhavenna saH // 17.51//*

51."Swayamvara which you have arranged for your daughter with great delight will be inauspicious for you." Lord Sri Krishna said this to Bhismaka king.

*iyam rama tavA.atmaja babhUva tAM harernacha /
dadAti chet.h tadA pitA nirindiro vrajedadhaH // 17.52//*

52. She is Ramadevi born as your daughter. She is not suitable to anyone other than Sri Hari. Being her father, if you give her hands in marriage to anyone else, you will loose the Lakshmi - goddess of fortune and descend to perdition.

*hitAya chaitadIritaM tavAnyathA na chintaya /
na yoshhidichchhayA tvahaM bravImi pashya yAdR^ishaH // 17.53//*

53."I am telling this to you for your own good. Don't think otherwise. I am not telling you this with an intention of getting a wife. See who I am and what fortune I own". Krishna said this to Bhismaka king.

*udIrya chaivamIshvarashchakAra hA.avirAtmanaH /
sa vishvarUpamuttamaM visaN^khyashIrshhabAhukam.h // 17.54//*

*anantateja AtataM visaN^khyarUpasaMyutam.h /
vichitramaulikuNDAN^gudoruthArAnUpuram.h // 17.55//*

*jvalatsukaustubhaprabhA.abhibhAsakaM shubhAmbaram.h /
prapashya yAdR^ishAH striyo mametyadarshayachchhriyam.h || 17.56||*

*anantarUpiNIM parAM manushhyadR^ishhTito.adhikAm.h /
svarugmiNItanorapi vyadarshayachcha devatAH || 17.57||*

54-57. As Krishna asked Bhismaka king to see him; Bhismaka king started seeing the auspicious Vishwa Roopa (Cosmic form) of Sri Krishna. Infinite faces, arms, unique radiance, unlimited galaxies, innumerable forms, fantastic ear-rings, invaluable precious celestial jeweler, necklaces, anklets, kaustubha ornament with radiance like sun, wearing Peetambhara (auspicious yellow garment), also see the forms of many more women, Goddess Lakshmi who are more beautiful than your daughter Rukmini Devi also Brahma and all the other Gods that are present in my universal form.

Notes: Here ShriMadacharya has used the word "*visankya roopa samyutam*" and has shown us the forms Matsya (fish), koorma (Turtle), Varaha (boar) of Vishnu. He has also opined that other animals were also shown.

Also by stating that "*manushyadrishtitodikaam*" he has cleared the doubts that could arise due to difference of opinion by comparing Lakshmi and Rukmini and doubting that one is more beautiful than the other by stating that it is only opinion of mortal men. Doing so he has also established his doctrine "There is no difference between different forms" which also means Rukmini Devi and Lakshmi are not different from each other".

*tadadbhutaM samIxya tu prabhIta Ashu bhIshhmakaH /
papAta pAdayorvibhoH karomi tat.h tatheti cha || 17.58||*

58. Bhismaka King was extremely panicked seeing this marvelous sight. He prostrated at Sri Krishna's feet. He bowed to him again telling "I will do as you have told."

*punashcha vishvarUpatAM pidhAya padmalochanaH /
jagAma paxivAhanaH purIM svabAhupAlitAm.h || 17.59||*

59. Lotus eyed Sri Krishna ended his cosmic form. He went back riding on Garuda to his kingdom that is protected by his strength.

*apAmpatishcha maithilaH svayaMvaraN^kR^itAvapi /
hariM vinishchayAdiyaM vrajediti sma chakratuH || 17.60||*

60. He had confirmed knowledge about Lakshmi Narayana and Sita Rama for the question "Didn't enlightened men like Janaka Raja and Varuna, not arrange Swayamvara for Sita Devi and Lakshmi Devi" Notes: Then what was the purpose of their Swayamvara? Answer for that is Varuna organized Lakshmidivi's Swayamvara so did Janaka Raja to clarify to the world that "Narayana does not have any defects. He is perfect. All the other Devotes do not have this quality. Each one of them has some imperfection". To prove that SriRama is none other than Narayana, He is the Supereminent. None other is capable of breaking Shiva's bow. Since they were wise they did not need additional information or sight of Vishwa Roopa darshana. Here Bhismaka king needed such knowledge so Krishna gave him the same

*svayambare xiterbhujAM svadharna ityato dvayoH /
na doshha Asa bhIshhmako na keshavArthamaichchhata || 17.61||*

61. Organising Swayamvara is Common among Kings. It is not against the law. So Varuna and Janaka organized it. Here Bhismaka had not wished it for Krishna.

*ato harau prabodhya taM gate kR^ipAlusattame /
vashIkR^ite cha bhIshhmake nR^ipAstvamantrayan.h punaH || 17.62||*

62. All the other kings resumed consultations thinking that even Bhismaka was under the Spell of Sri Krishna after benignant Sri Krishna preached the right knowledge about Narayana to him and left.

*yashashcha dharmamuttamaM vidhitsatA vR^ikodare /
na keshavena sUdito jarAsuto hi manyate || 17.63||*

63. Jarasandha was thinking on these lines without realizing that Keshava's ulterior motive which was "Bringing triumph to Bheemasena", which was also his immaculate and highest priority.

*varAchchhivasya mAmayaM na hantumIshhTa uttamAt.h /
ataH shivaprasAdato jito.api jeshhya uttaram.h || 17.64||*

64. Jarasandha thought "Since I had boons from the best of Gods Shiva, Krishna was not able to Kill Me" and decided "Now I will again earn boons from Shiva and then Win Krishna"

*mR^idhemR^idhe jito.api san.h dR^iDhAshayA punaHpunaH /
samIhate yudhe shivaM nachAvamanyate kvachit.h || 17.65||*

65. Though Jarasandha lost battles with Sri Krishna over and over , he prepared and went on war again wishing that he will win next time. Never ever did he blame Shiva.

Notes: He always searched for faults in himself as reason for his defeat

*ataH punashcha bhUmipAnuvAcha bArhadrathaH /
dhigeva paurushhaM hi no yadeshha no.ajayat.h sada || 17.66||*

66. Now Jarasanda spoke to kings with regret "Shame on your Valor. Sri Krishna has defeated us in every single battle."

*abhUpaternachA.asanaM pradeyamityudAhR^itam.h /
amushhya nastadanyathA babhUva chintitaM nR^ipAH || 17.67||*

67. He is not a king. So we had decided that there was no need to honor him in a manner suitable to kings. But oh Kings! The situation turned out to be against our decision. We had to accept it.

*ayaM nR^ipottamAN^gaNe mahendrapIThamAruhat.h /
samastarAjarAjatAmavApa no.apyanichchhatAm.h || 17.68||*

68. He ascended the throne sent by Devendra in our presence in the assembly of Great king Bhismaka. He earned the title of Emperor (Chakravarthi)

*ataH punaH kathaM hariM vayaM jayema chintyatAm.h /
yathA cha bhIshhmakAtmajAmavApnuyAchcha chedirAT.h || 17.69||*

69. Therefore now let us think about how we can all together defeat Sri Hari (Sri Krishna).Also we have to think about how we can make sure that Rukmini is married to Shishupala.

ayaM hi dattaputrako ma atirasAdh vishishhyate /

ato niveshya esha me surUpiNI cha rugmiNI || 17.70||

70. Shishupala is my adopted son. (I am his Godfather). So getting him married is my duty. Beautiful Rukmini is suitable for him.

Notes: Shishupala's father had given away Shishupala to Jarasanda and requested Jarasanda to take care of Shishupala's welfare, get him married etc. This is indicated by the word "datta putrako"

*shivAgameshu shishhyakAH sarugmisAlvapauNDrakAH /
mamAkhilA nR^ipAstataH kurudhvametadeva me || 17.71||*

71. You have all been my students for learning Shivagama (procedures of Shiva Aradhana). Therefore Rukmi, Salwa, Paundra and all other kings have to fulfill my wish.

Notes: This shows that Jarasanda was not only a powerful king but also a teacher (Guru) to all the kings by imparting knowledge of Shivagama to them

*itIrite tu saubharAD.h jagAda rugmisaMvidA /
svayaMvaro nivartitaH svasArameshha dAsyati || 17.72||*

72. Listening to these words from Jarasanda, Salwa after taking approval of Rukmi said "Lets now drop the idea of Rukmini Swayamvara. Rukmi will willingly give his sister's hand in marriage to Shishupala.

*nachAtivartituM xamaH pitA.asya chedipAya tAm.h /
pradAtukAmamAtmajaM vayogatastathA.abalaH || 17.73||*

73. Since Bhismaka king is old and weak he is not capable of opposing his son's wish.

*svayaM tu kR^ishhNa etya no vijitya kanyakAM haret.h /
tato.asya pUrvameva no hyabhAvatA kR^itA shubha || 17.74||*

*upAya esha chintito mayA.atra mAgadheshvara /
muniM hi gaganAmakaM hyamushhya sAla Axipat.h || 17.75||*

74-75. There is no need to fear that Sri Krishna might elope with Rukmini, because Sri Krishna has a curse from Gargacharya. This is beneficial to us. Oh Jarasanda! Listen once a relative of Yadavas insulted Gargacharya

*yadA.asya shaNDhatoditA muneH puro hi tasya cha /
pareNa vR^ishhNayo.ahasaMshchukopa garga eshu ha || 17.76||*

76. One of the Yadavas insulted Priest Gargacharya by calling him impotent and made fun of him. Sri Krishna was present there at that time. Gargacharya was enraged when everyone laughed at this.

*chakAra hi pratishravaM samArjaye sutaM drutam.h /
akR^ishhNatAM ya Anayed.h bhuvo.api vR^ishhNinAshakaH || 17.77||*

77. He cursed "A son will be born to Sri Krishna who will be the cause of downfall of all Yadavas, who will wipe away Krishna's name from the face of the earth. This is for certain".

Notes: what is the reason behind such thoughts that crossed mind of Priest like Gargacharya? Definitely because of *asuravesha* (presence of Asura) which was aided by taunting of Yadava.

If not how could the same Gargacharya earlier during naming ceremony of Sri Krishna told Nanda "Don't think that he is your son. He is Sriman Narayana himself".

*yato hi kR^ishhNasaMshrayAd.h batApahAsitA vayam.h /
iti bruvan.h vanaM yayau tapashcha shaivamAcharat.h || 17.78||*

*sa chUrNamAyasaM tvadan.h dadarsha chAbdataH shivam.h /
varaM tato.abhipedivAn.h sutaM harerabhAvadam.h || 17.79||*

78-79. Saying that "Sri Krishna is responsible for such an insult done to me because Yadava who is under the protection of Sri Krishna has spoken such words". Gargacharya left to forest to perform penance to please Ishwara. There for a year he performed penance by eating metal ore only. After a year, Lord Rudra god appeared in front of him. Gargacharya prayed to him to grant a boon to beget a son who would kill Sri Hari. Notes: Perhaps the metal ore which Gargacharya consumed now became the stalks of iron which eventually destroyed the Yadava clan?

*sa vishhNudaivato.api san.h pravishhTa ulbaNAsuraiH /
vyadhAddhareH pratIpakaM vrataM cha naishhThikaM jahau || 17.80||*

80. Even though Gargacharya was most ardent devotee of Sri Krishna due to the presence of Asura named Lbana in him he showed hatred towards Hari. He not only renounced his years of penance and devotion but also his Brahmacharya (Celibacy)

*tamAra chA.asurApsaraA balishhThaputrakAmyaya /
pravishya gopikAN^ganAsamUhamadhyamulbaNA || 17.81||*

81. Around the same time an Asura courtesan with strong lust joined gopika women

*sa yAvanena bhUbhR^itA hi gopikAbhirarchitaH /
aputrakeNa jAnatA munermano.anuchintitam.h || 17.82||*

82. That courtesan had arrived following the orders of a Yavana king. She did not have children and she had great desire to have a baby. Knowing Gargacharya's motive she came there among Gopika women and started serving him.

*sa chApsarastanau sutaM nishhichya yAvanAya cha /
dadau vimohitaH krudhA kimetadIsha vairiNaH || 17.83||*

83. Attracted to that Yavana courtesan Gargacharya begot a son from her. Its surprising indeed that a Krishna's enemy was born to Krishna's devotee as a result of devotee's resentment.

Gargacharya's Repentence

*sa AshramAchcha naishhThikAd.h vidUshhitaH pratIpakR^it.h /
hareshcha tApameyivAn.h jagarha chA.atmashemushhIm.h || 17.84||*

84. After having become an outcast for strict celibacy which he had followed, Gargacharya repented realizing what a mistake he had committed by opposing Krishna and condemned himself.

*jagAma chAraNaM hariM prapAhi mAM supApinam.h /
iti sma vishhNvanuj~naya chakAra vaishhNavaM tapaH || 17.85||*

85. Later Gargacharya came to Sri Krishna, begged for mercy and prayed "I am a sinner, please protect me". Following Sri Krishna's orders he performed penance to please Vishnu.

*kuto hi bhAgyamApatenmuneH shivArchane sada /
bhavAdR^ishA hi dAnavAH sthirAH shivArchane sada // 17.86//*

86. Jarasandha's questioned how could Gargacharya who did not have devoted belief in Shiva Archana get fame? Oh King! he did not do Shivarchana always with dedication just like you. This was Salwa's answer.

Notes

This also shows that any work done with firm mindset will be successful.

*suto.asya kAlanAmako babhUva kR^ishhNamarditum.h /
sadaiva kAlakAN^xaNA.h sa yAvanAbhishhechitaH // 17.87//*

87. Gargacharya named his son as Kala (Time). He always waited for time to kill Sri Krishna. That is why he became famous as "Kala". Since he grew up under the protection of Yavana king and was the king designate he was called as "Kalayavana".

*tavaiva shishhya esha chAtibhaktimAn.h hi shaN^kare /
prabhUtasenaya yuto baloddhatashcha sarvada // 17.88//*

88. Oh King Jarasanda! This Kalyavana is your follower. He has utmost devotion towards Rudra. He is powerful and also has an excellent army.

*tamesha yAmi shAsanAt.h tavopanIya satvaram.h /
vikR^ishhNakaM xitestaLaM vidhAya saMramAma hA // 17.89//*

89. Now on your orders I will go to Kalayavana immediately. Bring him back to you. And then let us all join hands and wipe Krishna from the face of this earth.

*tatashcha rugmiNIM vayaM pradApayAma chedipe /
vinAshya devapaxiNo yatheshhTamAsma sarvada // 17.90//*

90. After that we will get Rukminidevi married to Shishupala. We will destroy all the people on the side of God and live happily according to our wish.

*itIrito jarAsuto babhUva durmanA bhR^isham.h /
kirITamaNDitaM shirashchakAra chA.ashvavAg.h bhR^isham.h // 17.91//*

91. Listening to this Jarasanda was distraught. He hung his head adorned with emperor's crown in shame.

*karaM kareNa pIDayan.h nishAmya chA.atmano bhujau /
jagAda kAryasiddhaye kathaM prayAchaye param.h // 17.92//*

92. Rubbing his hands and looking over his shoulders and worried "Should I beg somebody else to get my work done?"

*sudurgakAryasantatiM hyaguH sma madbhujAshrayAH /
samastabhUtaLe nR^ipAH sa chAhamesha mAgadhaH // 17.93//*

93. These arms which have helped many kings of this world during difficult times must now take help from others.

*kadA.apyachIrNamadya tat.h kathaM karomi kevalam.h /
girIshapAdasaMshrayaH prabhUtaM samastabhUbhR^itam.h // 17.94//*

94. Today I am Lord of many kings because I am under the protection of Rudra Deva. I bow only to his feet. How can I now ask help from anybody else? (This was an insult to Jarasanda's Self-esteem)

*itIritaH sa saubharAD.h jagAda vAkyamuttaram.h /
bhavAnapi sma muhyate kimasmaAdayaH prabho // 17.95//*

95. Listening to these words from Jarasanda Salwa replied. Oh Lord if someone like you is consumed by false prestige what about us?

*svashishhyakaiH kR^itaM tu yat.h kimanyasAdhitaM bhavet.h /
svashishhyadAsavargakaiH samarthayanti bhUbhujaH // 17.96//*

96. If we get a task done by our students is it considered as getting task done by others? If efficient kings gets tasks done by their servants or Students it is not considered to be getting things done by others.

*api sma te balAshrayapravR^ittayo.asmaAdayaH /
pumAn.h kuThArasaN^grahAdashakta Iryate hi kim.h // 17.97//*

97. All of us including myself have grown under the shelter of your strength. Oh Lord! If a great king collects weapons does it indicate his weakness? (Can he be called as weak?)

*kuThArasammito hyasau tavaiva yAvaneshvaraH /
vinA bhavadbalaM kvachit.h pravartituM nahi xamaH // 17.98//*

98. This Yavana king is like an axe to you. He can't do anything without your strength.
Notes: Just axe by itself cannot do anything. But if it reaches somebody's hands, when somebody's employs their strength to use it, it can show its capacity right?

*varo hi kR^ishhNamardane vR^ito.asya kevalaH shivAt.h /
tadanyashatrupIDanAt.h tvameva tasya raxakaH // 17.99//*

99. This Kalayavana is born by the boon of Shiva for the sole purpose of killing Krishna .It is good for you if your enemy is destroyed by him. Through him you will also be protector?

*tavAkhilairajeyatA shivaprasAdato.asti hi /
visheshhato harerjaye varAdayaM vimArgyate // 17.100//*

100. You have got Immortality by the blessings of Shiva. In the same manner Kalayavana has this special boon to defeat (Kill) Hari. Even he is heading in the same direction.
Notes: By the words of Salwa and Jarasanda it can be said that SrimadAcharya has conveyed two aspects. From philosophical point of view this shows the characters of Asuras (Daemons), their hatred towards Hari, and the ignorance they have about Sri Krishna and Rukminidevi, etc... From Humanity point of view, from psychological point of view - its shows how a man struggles to fulfill his desires. How he tries to prove his point. Even though he has self-respect, how he behaves under certain circumstances. How characters come to light - it will not be a false statement to tell that ShriMadacharya has done a psychological analysis while conveying the above.

*itIrite.apyatR^iptavat.h sthite tu bArhadrathe /
jagAma saubhamAsthitaH sa saubharAT.h cha yAvanam.h // 17.101//*

101. Salwa's words did not bring contentment to Jarasanda. He remained dissatisfied. Later Salwa came to

Kalayavana flying on flight 'Bhouma"

*sa kAlayAvano.atha taM jarAsutAntikAgatam.h /
nishamya bhaktipUrvakaM praNamya chA.archayad.h drutam.h // 17.102//*

102. Kalayavana welcomed Salwa who had got Jarasanda's message with devotion and prostrated to his feet and honored him.

*jarAsuto hi daivataM samastakeshavadvishhAm.h /
iti praNamya tAM dishaM tadIyamAshvapUjayat.h // 17.103//*

103. Kalayavana who believed that Jarasanda is Supreme deity of all Hari Dweshi's (enemies of Hari) prostrated in the direction of his city once again and honored Salwa

*tadIritaM nishamya cha drutaM trikoTisaN^khyaya /
axohiNikaya yutaH svasenaya nirAkramat.h // 17.104//*

104. After Listening to Salwa King's words, Kalayavana along with his army constituting of 3 crore Akshouhini soldiers made preparations and proceeded.

*tadashvamUtravishhThaya babhUva nAmata shakR^it.h /
nadI suvegagAminI kalau cha yA vahed.h drutam.h // 17.105//*

105. Urine, Faeces and other excreta from the horses in Kalayavana's mighty army started flowing as river. It was called "shakRuth". The same river started branching and flowing with great force in Kaliyuga. This is called as "koshinadi"

*punaHpunarnadIbhavaM nishAmaya deshasaN^xayam.h /
tadanyadeshamUtritaM vyashoshhayaddhi mArutaH // 17.106//*

106. This being a highly polluted river, destroyed many kingdoms. (Excreta are cause of diseases right?).Realizing this benevolent Vayu devaru dried up the river naturally.

*harishcha vainateyayug.h vichArya rAmasaMyutaH /
sadA.atipUrNasaMvidapyajo.atha UlayA.asmarat.h // 17.107//*

107. All-knowing, faultless Sri Hari in order to show his miracle started discussions with Rama joined by Garuda.

*yuyutsureshha yAvanaH samIpamAgato.adya naH /
yuyutsatAmanena no jarAsuto.abhiyAsyati // 17.108//*

108. This Kalayavana will come to fight against us eagerly. If we start war against him, even Jarasanda fully equipped will come to war.

*sa yAdavAn.h hanishhyati prabhaN^gatastu kopitaH /
purA jayAshaya hi nau yadUn.h na jaghnivAnasau // 17.109//*

109. Jarasanda who is angry from his previous defeat will kill Yadavas this time. He could have done that earlier, but with a hope that he will win he did not kill Yadavas last time.

*nirAshako.adya yAdavAnapi sma pIDayishhyati /
ataH samudramadhyagApurIvidhAnamadya me || 17.110||*

110. Now Jarasanda is dejected. As a result he will for surely torment Yadavas. This is reason why it is best for us to build a city in the middle of the ocean.

*prarochate nidhAnamapyamutra sarvasAttvatAm.h /
udIrya chaivamIshvaro.asmarat.h sureshavardhakim.h || 17.111||*

111. I find it right to make sure that all pious Yadavas are sheltered there. Saying so Sri Krishna remembered celestial architect Vishwakarma.

*sa bhauvanaH samAgataH kushasthalIM vinirmame /
nirambuke tu sAgare janArdanAj~nayaA kR^ite || 17.112||*

112. Bhuvanakya Vardaki's son Vishwakarma arrived. He built a beautiful city in Kushastala following the orders of Sri Krishna. Though it was part of ocean, water level was very low in that area.

*mahodakasya madhyatashchakAra tAM purIM shubhAm.h /
dvishhaT.hkayojanAyatAM payobdhimadhyagopamAm.h || 17.113||*

113. A beautiful city was built in the middle of the mighty ocean. This city was 12 yojanas in area. It resembled the city which was in the middle of Ksherasagara (ocean of Milk)
Notes: It was similar to Vaikunta. The city was surrounded by boundary of water.

*chakAra lAvaNodakaM janArdano.amR^itopamam.h /
sabhAM sudharmanAmakAM dadau samIraNo.asya cha || 17.114||*

114. The city was surrounded by salty water. Sri Krishna with his power converted it to water equivalent to Amrita (Divine nectar). Vayu devaru got throne named "Sudharma" for the palace.
Notes: Is it surprising if supreme lord of unimaginable strength converts salty water into sweet water?

*shatakratoH sabhAM tu tAM pradAya keshavAya saH /
nidhIn.h samarpya sarvasho yayau praNamya taM prabhum.h || 17.115||*

115. The throne Vayu Devaru brought to Sri Krishna was that of Lord Indra. After offering other divine treasures, Vayu devaru continued his journey.

*samastadevatAgaNAH svakIyamarpayan.h harau /
vimuchya paxipuN^gavaM sa yoddhumaichchhadachyutaH || 17.116||*

116. All the Gods offered their most precious items to Sri Hari. After all this, Sri Hari took leave of Garuda and started preparations for the war.

*samastamAdhurAn.h prabhuH kushasthalIsthitAn.h xaNAt.h /
vidhAya bAhuyodhakaH sa yAvanaM samabhyayAt.h || 17.117||*

117. Lord Sri Krishna shifted the entire population of Mathura city to Kushastali (Dwarka) in a flash. Then he faced Kalayavana with an intention to fight him bare-handed.

*anantashaktirapyajaH sunItidR^ishhTaye nR^iNAm.h /
vyavAsayanniAn.h janAn.h sa tIlayatva kevalam.h || 17.118||*

118. Though Sri Krishna possesses infinite strength, he shifted all his people like in a game, to entertain and convey a moral to the people of the world.

*anAdyanantakAlakaM samastalokamaNDalam.h /
yadIxayaiva raxyate kimasya vR^ishhNiraxaNam.h // 17.119//*

119. Is it impossible for Sri Hari who has been protecting the entire universe from the beginning of the time, from time immemorial, to protect Yadavas (Not at all.)

*nirAyudhaM cha mAmayaM varAchchhivasya na xamaH /
samastasenayA yuto.api yoddhumityadarshayat.h // 17.120//*

120. Kalayavana has mighty army. He has boon from Shiva as well. Still he is not equal to me who am unarmed.Sri Krishna prepared for war unarmed just to show this.

*sa kR^ishhNapannagaM ghaTe nidhAya keshavo.arpayat.h /
nirAyudho.apyahaM xamo nihantumapriyAniti // 17.121//*

*ghaTaM pipIlikAgaNaiH prapUrya yAvano.asya cha /
bahutvato vijeshhya ityahiM mR^itaM vyadarshayat.h // 17.122//*

121-122. To indicate that he can kill his enemies unarmed and alone, Krishna puts a black serpent in a pot and sent it to Kalayavana.

Kalayavana killed the serpent and put it back in the same pot and filled it with ants and sent it back to Krishna. Though you are powerful we are too many in number. Just like the ants. It meant to indicate that they are capable of defeating and killing him

Notes: Gargacharya's wish was fulfilled when Kalayavana killed Krishna (black serpent). Sri Vadiraja has miraculously told that even Rudra's boon was fulfilled by this action. Both are Krishna. One is Keshava Krishna the other is Krishna Sarpa (Black serpent). This is a flow of eloquence

*kimatra satyamityahaM pradarshayishhya ityajaH /
udIrya dUtamabhyayAt.h sa yAvanaM prabAdhitum.h // 17.123//*

123."I will show what truth among these is "Krishna who is unborn told this to his attendant and left alone to slay Kalayavana

Notes: Here there are 2 opinions

1. Even if a person is very powerful, many people can join hands and kill him. This is Kalayavana's opinion. This is true in the mortal sense.

2."One person who is Strong and powerful is enough. What is the use of 1000 people who are ignorant"? This is true in day-to-day life as well. But Sri Krishna's opinion is different. He is the Supreme Lord. He is truth-willed. Everybody else's resolve is false. It will not be an exaggeration if it is told that Sri Krishna exhibited this very fact in this incident.

*sa bAhunaiva keshavo vijitya yAvanaM prabhuH /
nihatya sarvasainikAn.h svamasya yApayat.h purIm.h // 17.124//*

124. Keshava destroyed Kalayavana's mighty army bare-handedly. He sent the remaining elephant-horse battalion to his city of Dwarka.

sahAstrashastraJNehaAn.h sR^jantAmAshu yAvanam.h /

nyapAtayad.h rathottamAt.h taLena keshavo.arihA || 17.125||

125. He defeated (not kill) the enemy Kalayavana who is capable of creating many different weapons by stripping him of his weapons and chariot.

*vivAhanaM nirAyudhaM vidhAya bAhuna xaNAAt.h /
vimUrchchhitaM nachAhanat.h surArthitaM smaran.h hariH || 17.126||*

*purA hi yauvanAshvaje varapradAH sureshvarAH /
yayAchire janArdanaM varaM varapradeshvaram.h || 17.127||*

126-127. Remembering the boons granted by Devatha's ,in order to make them come true, he made him devoid of chariot, weapons and subdued Kalayavana. Not slay him. Kalyavana became unconscious. Earlier, after the war between Devas and Asura, Devathas had granted a boon to Muchkunda King. Devathas had prayed to the Supreme Lord (who makes everyone's wish come true) to make this boon come true.

*anarthako varo.amunA vR^ito.api sArthako bhavet.h /
ariM bhavishhyayaAvanaM dahatvayaM tavesvara || 17.128||*

128. Please avoid our boon from becoming meaningless and make it useful for him. How can that be done? In the future let him burn your enemy Kalayavana. (Only then it will become meaningful for Muchkunda King)

Notes: Devatha's boon was of no value to Muchukunda King because it was meaningless. It became valuable when in the future he came to aid in Sri Krishna's task. Because by doing so he earned the affection of God. Muchukunda's incident's background is described in Bhagavata. It is as below:

Earlier Muchukunda - son of Mandhata who is the son of Yavanashwaraya had helped the Gods in the war between Gods and Asuras. Pleased by this Devathas asked Muchukunda "What boon do you seek?" "I don't need heaven etc. Just give me sleep. Whoever wakes me up from my sleep should be burnt down to ashes by my sight". Accordingly Devatha's granted him the boon. In order to make this boon to become meaningful, Sri Krishna fought with Kalayavana and pretended to flee from the battleground ran to the cave where Muchukunda was sleeping. Kalayavana chased him, Krishna hid there (not because of fear) .Kalayavana who entered the cave thought Muchukunda king as Sri Krishna and woke him up by kicking him. Muchukunda woke up. The moment he saw him, Kalayavana was burnt down to ashes. Due to this Muchukunda earned value. Devatha's boon was also fulfilled.

Here Kalayavana thought Muchukunda was Sri Krishna. This was his ignorance as well as false knowledge. He was punished due to this.

*tathA.astviti prabhAshhitaM svavAkyameva keshavaH /
R^itaM vidhAtumabhyayAt.h sa yauvanAshvajAntikam.h || 17.129||*

129. Shri Krishna who had agreed to Devatha's prayer, in order to honor the promise he made to them, ran into the cave of Muchukunda.

*sasaJNj~nako.atha yAvano dharAtaLAt.h samutthitaH /
nipAtya yAntamIshvaraM sa pR^ishhThato.anvayAt.h krudhA || 17.130||*

130. Kalayavana had gained conscious after some time. Immediately he got up from the ground and started chasing Krishna who had put him down

harirguHAM nR^ipaSyA tu pravishtya saMvyaavasthitaH /

sa yAvanaH pada.ahanannR^ipaM sa taM dadarsha ha || 17.131||

131. Sri Krishna entered into the cave where Muchukunda king was sleeping and disappeared. Kalayavana kicked king Muchukunda who was sleeping. Muchukunda stared at him with rage.

*sa tasya dR^ishhTimAtrato babhUva bhasmasAt.h xaNAAt.h /
sa eva vishhNuravyayo dadAha taM hi vahnivat.h || 17.132||*

132. Here again the Yavana was already burnt down by Muchukunda, then how come Shri Hari burnt him again. Is the translation correct?

*varAchchhivasya daivatairavadhyadAnavAn.h pura /
harervarAnnihatya sa prapeda AshvimaM varam.h || 17.133||*

133. Muchukunda had gained such a boon by destroying the demons that were invincible even by the Gods because of the boon they had from Shiva .Muchukunda was able to do so by the boons he had from Sri Hari.

*sudIrghasuptimAtmanaH prasuptibhaN^gakR^itxayam.h /
svadR^ishhTimAtratastato hataH sa yAvanastada || 17.134||*

134. The king had asked for 2 boons; "prolonged sleep, and who ever wakes him up from the sleep should be burnt down to ashes by his sight" .That is why Kalayavana was reduced to ashes the moment his gaze fell on him.

*atashcha puNyamAptavAn.h suraprasAdato.axayam.h /
sa yauvanAshvajo nR^ipo na devatoshhaNaM vR^ithA || 17.135||*

135. Later this King Muchukunda earned the grace of God's, and finally attained unlimited contentment (Salvation). Boons happily given by God's will never go waste.

Notes: Understanding the gradations of Devathas and Serving them according to the hierarchy will make them happy.

*tato hariM nirIxya sa stutiM vidhAya chottamAm.h /
hareranuj~nayA tapashchachAra muktimApa cha || 17.136||*

136. Later King Muchukunda saw Sri Hari and praised him. Following the command of Sri Hari he performed penance again and reached salvation.

Notes: Muchukunda's Praise of God is explained in detail in 10th Skanda of Bhaghavata. There the Supreme Lord's unlimited qualities and greatness is described.

*tato guhAmukhAddharirvinissR^ito jarAsutam.h /
samastabhUpasaMvR^itaM jigAya bAhuneshvaraH || 17.137||*

137. After that Sri Krishna came out of the Cave and fought with Jarasanda with the help of a mighty army and defeated him.

*taLena mushhTibhistathA mahIruhaishcha chUrNitAH /
nipeturasya sainikAH svayaM cha mUrchchhito.apatat.h || 17.138||*

138. Having received severe punches from Sri Krishna's fist, being kicked by him and receiving blows from the uprooted trees, Jarasanda's army became languid. Finally even Jarasanda fell unconscious.

*sasAlvapauNDrachedipAn.h nipAtya sarvabhUbhujaH /
sa pupluve janArdanaH xaNena tAM kushasthalIm.h // 17.139//*

139. After smashing down Salwa, Paundraka and Chedhi Kings just by the strength of his arms, Krishna immediately returned to Dwarka - city built by him.

*sasaJNj~nakAH samutthitAstato nR^ipAH punaryayuH /
jigIshhavo.atha rugmiNIM vidhAya chedipe harim.h // 17.140//*

140. After Krishna's departure, the kings regained conscious, and met again. They decided that first they have to get Rukmini married to Shishupala and then take revenge on Sri Krishna for the insult caused to them by their defeat.

*samastarAjamaNDale vinishchayAdupAgate /
sabhIshhmake cha rugmiNi pradAtumudyate muda // 17.141//*

*samastalokayoshhitAM varA vidarbhanandanA /
dvijottamaM hareH padoH sakAshamAshvayAtayat.h // 17.142//*

141-142. Seeing that all the Kings had arrived after deciding to give Rukmini in marriage to Shishupala, Bhishmaka and other kings also got ready for the wedding of princess of Vidarbha, the most beautiful Rukmini. While the decisions were being made, the daughter of Vidarbha king called a Brahman priest and sent him to Sri Krishna with a message (wrote a letter)

*nishamya tadvacho hariH xaNAd.h vidarbhakAnagAt.h /
tamanvayAddhalAyudhaH samastayAdavaiH saha // 17.143//*

143. The moment Sri Krishna heard the message, he immediately set out towards Vidharba, all the Yadavas along with Balarama followed Him.

Notes: The priest who was successful in serving Rukmini Devi became Vadirajaru in the next birth by her grace. Not just that but it is told that he is the future Sameera.

*samastarAjamaNDalaM prayAntamIxya keshavam.h /
suyattamAttakArmukaM babhUva kanyakAvane // 17.144//*

144. The entire community of Kings saw Sri Krishna coming. Immediately they got prepared with their arrows and Quivers in order to protect the bride.

*purA pradAnataH surexaNachchhalAd.h bahirgatAm.h /
rathe nyaveshayaddhariH prapashyatAM cha bhUbhR^itAm.h // 17.145//*

145. Before the wedding, Rukminidevi had come to the outskirts of the city to offer prayers to Ambika. Right in front of all the Kings Sri Krishna lifted Rukminidevi and got her seated in his chariot.

vidhAya tAn.h nirAyudhAn.h jagAma keshavaH shanaiH // 17.146/

146. Many kings came forward with anger led by Jarasanda. They started shooting their best arrows and weapons at Sri Krishna. Sri Krishna Stripped Jarasanda off his chariot and weapons and walked away.

*punargR^ihItakArmukAn.h hariM prayAtumudyatAn.h /
nyavArayaddhalAyudho balAd.h balorjitAgraNIH // 17.147/*

147. Sri Krishna stopped his aide Balarama who was following him, armed with his weapons.

*tadA sitaH shiroruho harerhalAyudhasthitaH /
prakAshamAvishad.h balaM vijetumatra mAgadham.h // 17.148//*

148. At that time Shukla Keshi form of Supreme Lord entered Balarama's chariot. That is the reason why Balarama got enormous strength to defeat Maagadha.

*sa tasya mAgadho raNe gadAnipAtachUrNitaH /
papAta bhUtaLe balo vijitya taM yayau purIm.h // 17.149//*

149. In that war Jarasanda was crushed by the blows of Balarama's Mace. Balarama defeated him and returned to his city

*varoruveshhasaMvR^ito.atha chedirAT.h samabhyayAt.h /
tamAsasAra sAtyakirnanadan.h mR^igAdhipo yathA // 17.150 //*

150. Shishupala who was dressed as Groom reached the war front. Satyaki faced him with the roar of a Lion.

*chiraM prayuddhya tAvubhau varAstrashastravarshhiNau /
krudhA nirIxya tasthatuH parasparaM sphurattanU // 17.151//*

151. They fought for a long time with different powerful weapons. They stared at each other shaking with rage.

*samAnabhAvamaxamI shineH sutAtmajaH sharam.h /
athodbabarha tatxaNAd.h balAnmumocha vaxasi // 17.152//*

152. Satyaki could not bear the fact that Shishupala was equal to him in strength so he reorganized his Quiver and shot at Shishupala's chest with those arrows.

*sa tena tADito.apatad.h visaJNj~nako nR^ipAtmajaH /
vijitya taM sa sAtyakiryayau prahR^ishhTamAnasaH // 17.153//*

153. Shishupala fell unconscious from the attack of Satyaki's weapons. Satyaki's defeated the king and returned to his place happily.

*athApare cha yAdava vijitya tadbalaM yayuH /
puraiva rugmipUrvakAH prajagmurachyutaM prati // 17.154//*

154. Later Yadavas came and defeated Shishupala's army. Meanwhile Rukmi, brother of Rukmini had already started the fight with Shri Krishna

*sahaikalavyapUrvakaiH sametya bhIshhmakAtmajaH /
hariM vavarshha sAyakaiH sa siMhavannyavartata || 17.155||*

155. Bhishmaka King's son Rukmi, supported by Ekalavya and others, started showering arrows on Sri Krishna. But Sri Krishna opposed them with the roar of Lion.

*axohiNitrayaM haristadA nihatya sAyakaiH /
avAhanAyudhaM vyadhAnnishhAdapaM sharaiH xaNAAt.h || 17.156||*

156. Sri Krishna destroyed 3 Akshouhini army and in flash of time, nullified Ekalavya's vehicle, weapons, arrows etc

*sharaM sharIranAshakaM samAdadAnamIshvaram.h /
sa ekalavya Ashu taM vihAya dudruve bhayAt.h || 17.157||*

157. When Sri Krishna used his deadly weapons, Ekalavya ran with fear.

*dhanurbhR^itAM vare gate raNaM vihAya bhUbhR^itaH /
karUsharAjapUrvakAH xaNAAt.h pradudruvurbhayAt.h || 17.158||*

158. Seeing the expert archer Ekalavya run, Dantavakra and others also fled the scene with fear.

*athA.asasAda keshavaM rushhA sa bhIshhmakAtmajaH /
sharAmbudhAra Ashu taM vivAhanaM vyadhAddhariH || 17.159||*

159. Bhishmaka King's son Rukmi entered with rage and flooded arrows on Sri Krishna. Sri Krishna deprived him of his chariot.

*chakarta kArmukaM punaH sa khaD.hgacharmabhR^iddhareH /
rathaM samAruhachchharaiHchakarta khaD.hgamIshvaraH || 17.160||*

160. Sri Krishna destroyed Rukmi's arrows once again. Still Rukmi put on sword and shield and climbed on Sri Hari's chariot. Sri Krishna sliced his sword and shield into pieces.

*sharairvitastimAtrakairvidhAya taM nirAyudham.h /
priyAvachaH prapAlayan.h jaghAna nainamachyutaH || 17.161||*

161. Sri Krishna made Rukmi devoid of weapons with very few arrows. Sri Krishna did not kill him in order to honor his lady love Rukmini's words. (After-all Rukmi is Rukmini's brother?)

*nibaddhya paJNchachULinaM vidhAya taM vyasarjayat.h /
jagajjanitrayoridaM viDambanaM rameshayoH || 17.162||*

162. Sri Krishna shaved his head by leavings strands of hair at 5 random spots and sent him away. It should be noted that Sri Krishna and Rukmini's conversation in this matter is only to cause delusion. Because they are the father-mother of the whole universe and they are omniscient

Notes: Shaving a person's head randomly in this manner is equal to killing him.

*sadaikamAnasAvapi svadharmashAsakau nR^iNAM.h /
ramA harishcha tairu taM vyajantairu PugmiNA || 17.163||*

163. Sri Krishna and Rukmini always think alike. Their thoughts were unanimous. Still in order to teach the world as to how humans should follow svadharma i.e. Grihastashramadharm (rules married people should follow) they pretended in this manner. This is just a game.

*athA.asasAda saubharAD.h hariM sharAmbuvarshhaNaH /
hariH sharaM yamopamaM mumocha tasya vaxasi // 17.164//*

164. Later Salwa came to fight Sri Hari and showered arrows on him. Sri Hari shot arrows which were equivalent to Yama (Death) at his chest.

*shareNa tena pIDitaH papAta mandacheshhTitaH /
chirAttasaJNj~nako.agamat.h trinetratoshhaNechchhayA // 17.165//*

165. Hurt by these arrows Salwa became inactive and lay unconscious on the ground for a long time. Later he woke up slowly, and to please Rudra and earn boons walked towards the forest.

*samastarAjasannidhAvayAdavIM mahImaham.h /
karishhya ityudIrya sa vyadhAt.h tapo.atidushcharam.h // 17.166//*

166. He made an oath in front of all the kings that “I will wipe away all the yadavas from the face of this earth”.

*atho vivesha keshavaH purIM kushasthalIM vibhuH /
priyAyuto.abjajAdibhiH samIDitaH sureshvaraiH // 17.167//*

167. Keshava came to his city of Dwarka with his beloved wife. All the Gods led by Brahma praised him

*purA tato halAyudhaH priyAM nijAM purA.api hi /
sa vAruNISamAhvayAmavApa raivatIM vibhuH // 17.168//*

168. Before this Balarama had wed Revati and got her home. This Revati is Varuni (wife of Shesha) in true form

*patiM yathA.anurUpiNaM tadIyameva pUrvakam.h /
pitA tadIya aichchhata pravettumabjasambhavAt.h // 17.169//*

169. Revathi’s father (Kukmudi), had come to Lord Brahma wishing to know as to who would be a befitting husband to his daughter.

*sa tatsado gato varAt.h tadIyataH pragItikAm.h /
nishamya nAvidad.h gataM yugorukAlaparyayam.h // 17.170//*

170. At that time a musical concert was underway in Lord Brahma’s court. Revathi’s father sat there listening to this with deep interest .During that time many centuries had rolled.

*narAnayogyagItika vimohayet.h tato nR^ipaH /
sumUDhabuddhirantato.alpakAla ityamanyata // 17.171//*

171. The concert in Lord Brahma’s court was so marvelous and enchanting that King Revata thought he had spent only a few minutes in his court although it was many centuries.

*sa mUrchchhitaH prabodhito.abjajena taM tvapR^ichchhata /
sutApatiM balAM cha so.abravat.h yugAyaye bahau // 17.172//*

172. Brahma seeing that Raivata was in state of deep slumber for a very long time woke him up. After waking up when Raivata asked as to who was suitable groom for his daughter, Balarama was the answer.

*sa raivato balAya tAM pradAya gandhamAdanam.h /
gato.atra chIrNasattapA avApa keshavAntikam.h || 17.173||*

173. That Raivata gave his daughter in marriage to Balarama, went to Gandhamadhana Mountain, performed penance for a very long time, discarded his mortal body and went to Keshava that is Vaikunta.

*balo.api tAM purAtanapramANasammitAM vibhuH /
halena chA.aj~nayA samAM chakAra satyavAJNchhitaH || 17.174||*

174. Revati and Balarama's physical personalities were not in accordance to the present yugas norms. That is Balarama was short and Revati was very tall. So he used his plough to bend her and got her size equal to his.

*tayA rataH sutAvubhau shaTholmukAbhidhAvadhAt.h /
purA.aryamAMshakau surAvudAracheshhTito balaH || 17.175||*

175. 'Shata and Ulmaka' were born to Balarama and Revati. They had the presence of demigods by name Aryamaa in them.

*janArdanashcha rugmiNikaraM shubhe dine.agrahIt.h /
mahotsavastadA.abhavat.h kushasthalInivAsinAm.h || 17.176||*

176. Later Sri Krishna married Rukmini Devi in an auspicious time. That Wedding Celebrations gave joy to all the citizens of Dwarakapuri.

Notes: Sri Sri Vadiraja has described this Wedding very beautifully in Rukminisha Vijaya. Some of the citizens of the city became Bride's family and some were Groom's family. They described the qualities of the bride and groom. He has cleverly included Lakshmi Narayana's qualities in it. It should be enjoyed by reading the epic.

(Note by Harshala: I have compiled translation of Rukminisha Vijaya by Shobha Srinivasan on dvaita.org/list at: http://www.geocities.com/harshala_rajesh/rukminishavijaya1.htm)

*chaturmukheshapUrvakAH surA viyatyavasthitAH /
pratushhTuvurjanArdanaM ramAsametamavyayam.h || 17.177||*

177. Brahma, Rudra and other Gods watching the undiminishing Janardhana with Raama started praising him in joy.

*munIndradevagAyanAdayo.api yAdavaiH saha /
vicheruruttamotsave ramArameshayogini || 17.178||*

178. Many great Sages, celestial singers (gandharvas) and others joined with Yadavas, participated happily in the wedding ceremony of Ramaa and Ramesha.

*surAMshakAshcha ye nR^ipAH samAhutA mahotsave /
sapANDavAH samAyayurhariM ramAsamAyutam.h || 17.179||*

179. All the kings who were incarnations of Gods were also invited to this celebration. All of them led by

Pandavas saw Sri Hari by the side of Rama with devotion and were thrilled with joy.

*samastalokasundarau yutau ramArameshvarau /
samIxya modamAyayuH samastalokasajjanAH // 17.180//*

180. Rama and Ramesha are the most beautiful couple in the entire universe, inseparable. All the virtuous people who saw such Lakshmi Narayana's union were overjoyed.

*tayA raman.h janArdano viyogashUnyayA sadA /
adhatta putramuttamaM manobhavaM purAtanam.h // 17.181//*

181. The inseparable divine couple of Janardana and Ramadevi begot an excellent named Pradyumna who was the incarnation of Manmatha who was their son previously too.

*chatustanorhareH prabhostR^itIyarUpasaMyutaH /
tatastadAhvayo.abhavat.h sa rugmiNIsuto ball // 17.182//*

182. Narayana is Vasudeva, Sankarshana, Pradyumna, and Aniruddha in original form. This son is joined in the third form Pradyumna, now Son of Rukmini. That is why he is famous and strong.

*puraiva mR^ityave.avadat.h tameva shambarasya ha /
prajAtamabjajAN^kajastavAntako.ayamityapi // 17.183//*

183. Narada who came from Brahma's thighs, had warned Shambara even before the birth of Pradhyumna, that the son born to Shri Krishna and Rukmini will kill you. After Pradhyumna's birth he repeated the warning to Shambara

*sa mAyayA hareH sutaM pragR^ihya sUtikAgR^ihAt.h /
avAxipanmahodadhAvupexito.aripANinA // 17.184//*

184. In order to escape from death, Shambasura kidnapped the child through his magic .Threw him in the ocean. Sri Hari who holds Chakra in his hand though knew this pretended to not know and ignored Shambasura.

*tamagrasajjalecharaH sa dAshahastamAgataH /
kumAramasya tUdare nirIxya shambare daduH // 17.185//*

185. A fish swallowed that baby. That fish was captured by a fisherman. When he cut open the fish he saw the baby. The fisherman surrendered the baby to Shambarasura

*vipAT.hya matsyakodaraM sa shambaraH kumArakam.h /
nyavedayanmanobhavapriyAkare surUpiNam.h // 17.186//*

186. Shambarasura slit open the fish. And he saw the baby in it. He gave the beautiful baby to Manmatha's beloved.

Why did Rati come here?

*anaN^gatAmupAgate purA hareNa sA.aN^gaje /
vashaM viriJNchashApato jagAma shambarasya hi // 17.187//*

187. Earlier Kama was burnt down to ashes and killed by Rudradeva's blazing eyes. Then Kama's wife Rati,

mourning her husband's death went to forest and performed penance. Shambarasura had come there for amusement. Since Rati had Brahma's curse, Shambarasura captivated her forcibly.

Reason behind Brahma's curse to Ratidevi

*purA hi paJNchabhartR^ikAM nishamya kaJNjajoditAm.h /
jahAsa pArshhatAtmajAM shashApa tAM tatastvajaH || 17.188||*

188. Once upon a time Lord Brahma was telling Draupadi Devi's story to Sages. Then there was reference about five husbands. Rati laughed at this. Brahma cursed her "be maligned by Asura". As a result of this Shambarasura captivated her.

Notes: Here there are 2 reasons for the curse.

1. Thinking inferiorly "Virtuous women like Draupadi had five husbands?"
2. Doubting "Can someone Superior like Brahma talk like this "

*bhavAsureNa dUshhiteti sA tato hi mAyayA /
pidhAya tAM nijAM tanuM jagAma chAnyayA.asuram.h || 17.189||*

"You shall be maligned by a demon" after having cursed so Rati veiled her real body and through illusion created another form. She stayed with Asura in the transfigured form.

How did Bhimasena marry Hidimba ?

Demigods cannot marry Asuras.This is the law, still..

*gR^ihe.api sA.a.asure sthitA nijasvarUpato.asuram.h /
na gachchhati sma sA patiM nijaM samIxya harshhitA || 17.190||*

190. That Ratidevi lived in the Asura's house in her real form. She was delighted to see her real husband (Just like how lotus flower grows in slush)

*rasAyanaiH kumArakaM vyavarddhayad.h ratiH patim.h /
sa pUrNayauvano.abhavachchaturbhireva vatsaraiH || 17.191||*

191. She took care of the baby by providing him nutritious, delicious food. She took care of her husband. Due to the nutritious food that young boy looked like adolescent at the age of four.

*patiM supUrNayauvanaM nirIxya tAM vishhajjatIm.h /
uvAcha kArshhNiramba te kucheshhTitaM kathaM nviti || 17.192||*

192. Seeing her husband who was youthful, Rati was shy and started behaving indifferently. So Pradyumna asked her as to why she was behaving in a despising way.

*jagAda sA.akhilaM patau tadasya janma chA.agatim.h /
tato.agrahIt.h sa tAM priyAM ratiM ramApateH sutaH || 17.193||*

193. Then Rati told him the reason told him the reason behind her coming here sinfully, reason behind Kama being born as Pradyumna to Sri Krishna and all the other stories in details. Then Pradyumna accepted Rati as his wife.

Sri Madhwacharya has included all the details in one word "saakhilam". That is the greatness of his style.

*dadau cha mantramuttamaM samastamAyinAshakam.h /
bhR^igUttharAmadaivataM ratirhareH sutAya sA || 17.194||*

194. Rati Devi taught a powerful Mantra which could destroy all magic to her husband who was Sri Hari's son. She also taught Mantras which was initiated by Narada, Parashurama with a view that her son could be victorious.

*tataH svadAradharshhakaM samAhvayad.h yudhe.aN^gajaH /
sa shambaram sa chaitya taM yuyodha shaktito baII || 17.195||*

195. Later Kama challenged Shambarasura for the war in order to obtain his wife. Then the powerful Shambarasura prepared to fight with his strength.

*sa charmakhaD.hgadhAriNaM varAstrashastrapAdapaiH /
yadA na yoddhumAshakaddhareH sutaM na dR^ishyate || 17.196||*

196. When Shambarasura started fighting Sri Hari's son with hide, sword, arms and ammunitions. When he started loosing the battle, he disappeared with the help of his magic.

*sahasramAyamulbaNaM tvadR^ishyamambarAd.h girIn.h /
sR^ijantametya vidyayA jaghAna kR^ishhNanandanaH || 17.197||*

197. Shambarasura knew thousands of violent magical techniques. He had powers to disappear, create mountains in air and use them to fight. Pradyumna was capable of fighting such Shambarasura with the strength of training given by Pradyumna.

Notes: When Shambarasura tried to escape death, it (death) had to grow up in his own house? This is the pastime of God.

*sa vidyayA vinAshitorumAya Ashu shambaraH /
nikR^ittakandharo.apatad.h varAsinA.amunA xaNAAt.h || 17.198||*

198. Pradyumna's strength from knowledge destroyed all the magical powers of Shambarasura. Then Shambarasura gave up everything, surrendered and fell down immediately.

*nihatya taM hareH sutastayaiva vidyayA.ambaram.h /
samAsthitaH svabhAryayA samaM kushasthalIM yayau || 17.199||*

199. After killing Shambarasura, Pradyumna reached Dwarka city along with his wife flying in air by the power of training given by Rati.

*samastavedinormunirnarAn.h viDambamAnayoH /
ramArameshayoH sutaM jagAda taM sma nAradaH || 17.200||*

200. Narada told "this is your son" to Sri Krishna and Rukmini who are all-knowing and who were imitating humans .That was indeed an imitation.

*sa rugmiNIjanArdanAdibhiH sarAamayAdavaiH /
pitAmahena chA.adarAt.h suLAItO.avasat.h sukham.h || 17.201||*

201. That Pradyumna being pampered by Krishna-Rukmini, Balarama, Yadavas, grandfather Vasudeva grew

up happily.

*tataH purA syamantakaM hyavApa sUryamaNDale |
sthitAddhareH sa satrajit.h sadA.atra keshavArchakaH || 17.202||*

202. A king by named Satrajit had acquired Syamantaka gem by performing penance to please Surya (Sun God), in order to use it for Deva Pooja. He was a great devotee of God.

*sadA.asya vishhNubhAvino.apyatIva lobhamAntaram.h |
prakAshayan.h ramApatiryayAcha Ishvaro maNim.h || 17.203||*

203. Even though Satrajit was devotee of Vishnu, he was a great miser. Though Sri Krishna was affectionate towards his devotee, to show miserly nature of Satrajit, he asked him to give the precious gem

*sa taM na dattavA.nstato.anujo nibaddhya taM maNim.h |
vanaM gataH prasenako mR^igAdhipena pAtitaH || 17.204||*

204. Satrajit did not give the gem to Sri Krishna. King Satrajit's younger brother Prasena put on the gem and left to forest. There he was killed by a lion.

*tadA sa satrajiddhariM shashaMsa sodarAntakam.h |
upAMshu vartmanA tato hariH sayAdavo yayau || 17.205||*

205. Then Satrajit started spreading rumors everywhere that Sri Krishna was the cause of his brother's death. After having heard this, Krishna along with Yadavas went in search of Prasena.

*vane sa siMhasUditaM padaiH pradarshya vR^ishhNinAm.h |
prasenamR^ixapAtitaM sa siMhamapyadarshayat.h || 17.206||*

206. In the forest Sri Krishna showed the paw prints of Lion to Yadavas. They saw that Prasena was killed by Lion. Similarly he also showed the dead lion which was killed by Jambhavantha

*tato nidhAya tAn.h bilaM sa jAmbavatparigraham.h |
vivesha tatra saMyugaM babhUva tena cheshituH || 17.207||*

207. Sri Krishna asked the Yadavas to wait there and entered the cave of Jambhavantha in order to get the gem from him. There a war took place between Sri Krishna and Jambhavantha

*yuyodha mandameva sa prabhuH svabhakta ityajaH |
chakAra chogramantataH prakAshayan.h svamasya hi || 17.208||*

208. Since Jambhavantha was his devotee, Sri Krishna who is unborn, fought with him mildly. And towards the end of the war he showed Jambhavantha his true form.

*sa mushhTipishhTavigraho nitAntamApadaM gataH |
jagAma chetasA raghUttamaM nijaM patiM gatim.h || 17.209||*

209. (Though Sri Krishna had punched him gently) Jambavanta was shattered by the blow of the fist. He surrendered seeing Sri Ramachandra at the moment of his death.

*smR^itiM gate tu rAghave tadAkR^itiM yadUttame |
samastabhedavarjitAM samIxya so.ayamityavet.h || 17.210||*

210. When Jambhavantha thought about Sri Rama, Sri Krishna best among Yadu's assumed the form of Rama. When Sri Krishna who has eschewed all differences appeared as Rama, he started thinking.

*tataH xamApayan.h sutAM pradAya rohiNIM shubhAm.h /
maNiM cha taM nunAva sa prapanna Ashu pAdayoH // 17.211//*

211. When he came to know that Sri Krishna is Sri Rama himself, he gave his daughter Jambavati in marriage to Krishna and also surrendered Gem at his feet and begged for forgiveness and asked for protection.

Notes: How did Rohini become Jambavati? In 4-6 books Slokas have mentioned “Rohineem”.

*vidhAya chakradAritaM sujIrNadehamasya saH /
yuvAnamAshu keshavashchakAra vedanAM vinA // 17.212//*

212. Jambavantha’s body was very old and weak. Also it had suffered from the wounds of the war. Sri Krishna circled his Chakra around him. His body was totally reformed; he regained his youth and his strength.

*vidhAya bhaktavAJNchhitaM priyAsahAya IshvaraH /
pragR^ihya taM mahAmaNiM viniryayau guhAmukhAt.h // 17.213//*

213. Sri Krishna received both bride and the Symanthaka Gem, and fulfilled the wish of his devotee. Later he came out of the cave along with Jambavati.

*guhApravishhTamIshvaraM bahUnyahAnyanirgatam.h /
pratIxya yAdavAstu ye gatA gR^ihaM tadA.ahR^ishhuH // 17.214//*

214. Seeing that Sri Krishna who had entered the cave did not return after a long time, Yadavas waited and finally went back worried. Now they were happy, seeing Krishna return.

*samastavR^ishhNisannidhau yadUttamaH syamantakam.h /
dadau cha satrajitkare sa vichchavirbabhUva ha // 17.215//*

215. Sri Krishna – best among yadavas gave Syamantaka Gem in the hands of king Satrajita. Then Satrajita lost luster in his face and repented for his mistake.

*sa duryasho ramApatAvanUchya mithyayA tapan.h /
svapApahAnakAN^xayA dadau sutAM janArdane // 17.216//*

216. Satrajita had made false allegations of theft on Sri Krishna. He repented for it and in order to make amends for his mistake, he gave his daughter in marriage to Janardhana.

*maNiM cha taM pradAya taM nanAma ha xamApayan.h /
maNiM punardadau harirmumoda satyabhAmayA // 17.217//*

217. Satrajita gave his daughter Sathyabhama in marriage to Sri Krishna. He also gave Syamantaka Gem as a gift. Sri Krishna gave the Syamantaka Gem back and lived happily with Sathyabhama.

*ramaiva sA hi bhUriti dviIyamUrtiruttama /
babhUva satrajitsuta samastalokasundarI // 17.218//*

218. (Lakshmi Devi has 3 forms - Sri, Durga, and Bhoo) .Bhoo Devi One of the three forms of Lakshmi is

born as Satrajita King's daughter. She is Lakshmi in original form and also very beautiful and best among women.

*tato hi sA cha rugmiNI priye priyAsu te.adhikam.h /
janArdanasya te hareH sadA.aviyoginI yataH // 17.219//*

219. Both Sathyabhama and Rukmini are most beloved to Supreme Lord (Sri Krishna). They can never be separated from him (Aviyogini).It will not be wrong if it is told they are the chief aides to Krishna's task of destroying evil forces.

*athA.apa sAmbanAmakaM sutaM cha rohiNI hareH /
chaturmukhAMshasaMyutaM kumArameva shhaNmukham.h // 17.220//*

220. Sri Hari Begot son Sambha in Jambavati. He was earlier known as Skanda. He had the presence of Brahma in him.

*iti prashAsati prabhau jagajjanArdane.akhilam.h /
agaNyasadguNArNave kadAchidAyayau dvijaH // 17.221//*

221. While Sri Krishna who is repository of infinite qualities, who is omnipotent and Supreme Lord, was safeguarding the entire world in an efficient manner, One day a Brahmin came to Sri Krishna.

*janArdanaH sa nAmato rameshapAdasaMshrayaH /
sa mAnitashcha vishhNunA praNamya vAkyamabravIt.h // 17.222//*

222. That Brahmin's name was Janardhana. He had great devotion at feet of Ramesha. Sri Krishna welcomed the Brahmana with great hospitality. That Brahmana bowed to Sri Krishna and said thus:

*xamasva me vachaH prabho bravImyatIva pApakam.h /
yataH supApadUtakastato hi tAdR^ishaM vachaH // 17.223//*

223."Oh Lord forgive me. I am messenger of a sinner. I am also a sinner like him, because I am telling these bad words. Please listen and forgive me."

*na te.astyagocharaM kvachit.h tathA.api chA.aj~naya vade /
vadeti chodito.amunA dvijo jagAda mAdhavam.h // 17.224//*

224. There is nothing which is unknown to you. Still if you order me to tell, I am going to tell it out. When he said so, Sri Krishna asked him to tell the matter, when he said this to Madhawa.

*sutau hi sAlvabhUpaterbabhUvatuH shivAshrayau /
shivaprasAdasambhavau pitustapobalena tau // 17.225//*

225. Salwa King has begot 2 sons by the blessings of Lord Rudra. Rudra Deva has given the father the boon that "Your sons shall be stronger than you"

*ajeyavadhyatAM cha tau shivAd.h varaM samApatuH /
jarAsutasya shishhyakau tapobalena kevalam.h // 17.226//*

*mahodaraM cha kuNDadhAriNaM cha bhUtakAvubhau /
tathA.ajitAvavadhyakau didesha shaN^karastayoH // 17.227//*

226-227. Those two sons are unconquerable and Immortal. This is the boon from Shiva. They are Jarasandha's disciples too. Even they have performed mighty penances to please Shiva. Pleased by that Shiva has given them the control of two Evil Spirits "Mahodara and Kundadari"

*tayoH sahAya eva tau varAchchhivasya bhUtakau /
ajeyatAmavApaturnachAnyathA.amarAvapi // 17.228//*

228. Since both of them are born from grace of God (DevaYoni) they are naturally immortal. To top it now they have the help of the evil spirit.

*ajeyatAmavadhyatAmavApya tAvubhau shivAt.h /
pitustu rAjasUyitAM samichchhato madoddhatau // 17.229//*

229. Both of them (Hamsa, Dibika) wish to make their father happy by making him perform the mighty Rajasuya Yaga as they are Immortal and Invincible.

*jarAsuto gurutvato viroddhumatra nechchhati /
nR^ipA.nstu devapaxiNo vijitya kartumichchhataH // 17.230//*

230. Since they are his disciples, Jarasanda out of generosity as a teacher does not wish to have enmity with them. Which means he has given them permission to perform the Yagna? Which also means, now they want to defeat all the Kings who are under the protection of Gods and perform the yagna?

*svayaM hi rAjasUyitAM jarAsuto na manyate /
yato hi vaishhNavaM kratuM tamAhurIsha vaidikAH // 17.231//*

231. Jarasanda personally does not accept or believe in Rajasuya Yagna. Because this Yagna is performed by followers of Veda and the people who believe that Vishnu is the Supreme Lord. This is opposite to Jarasanda's nature.

*imau pituryasho.arthinau parAbhavAya te tathA /
samichchhato.adya taM kratuM bhavantamUchatushcha tau // 17.232//*

232. These Hamsa Dibika wish to bring glory to their father and insult to you. That is why they are performing the sacrifice which establishes that Vishnu is Supreme Lord. They have told so. Please listen.

Notes: This also indicates that Hamsa Dibika strongly believes that Vishnu is different and Sri Krishna is different.

*samudrasaMshrayo bhavAn.h bahUn.h pragR^ihya lAvaNAn.h /
subhArakAnupaihi nAviti xamasva me vachaH // 17.233//*

233. They have told "You live close to the ocean. So carry loads of salt required to perform yagna and surrender it to us"

Notes: Here we will understand few things

1. They think that Sri Krishna is an ordinary human.
2. Since they think that Salt is the most insignificant item among all the other food ingredients they have asked Sri Krishna to bring Salt. But they don't realize that "there is nothing more savory than salt, and no relative greater than mother"
3. They know that ocean has only salt water. They don't realize that there are precious gems in the ocean

because they have neither gone deep in the ocean nor have thought about it.

4. Sri Krishna is any ordinary citizen. We are kings. So he should pay us Tribute.

*itIrya taM nanAma sa pra chAhasan.h sma yAdavAH /
haristu sAtyakiM vacho jagAda meghanisvanaH || 17.234||*

234. That Brahmin said so and prostrated in front of Majestic Sri Krishna. All the Yadavas laughed listening to the words of Brahmin. Then Sri Hari addressed Satyaki in his distinguished voice.

*prayAhi sAtyake vacho bravIhi me nR^ipAdhamau /
sametya vAM varAyudhaiH karaM dadAnyasaMshayam.h || 17.235||*

235. He said in domineering voice Oh Satyaki you go and tell those mean kings that I told them "All of us will come well prepared with arms and ammunitions, and pay tribute to you in the war."

*upaItamAshu saMyugArthinau cha pushhkaraM prati /
itIritaH shineH suto jagAma viprasaMyutaH || 17.236||*

236. "Both of you come to Pushkara if you wish war." After having heard to these words, Satyaki left with the Brahmin.

*upetya tau harervacho jagAda sAtyakirbaII /
vidhAya tau tR^iNopamau girA jagAma keshavam.h || 17.237||*

237. Satyaki who was powerful gave Sri Krishna's message to Hamsa-Dibika, not only that but he also disdained them and returned back to Dwaravati and joined Keshava.

*tataH puraiva tAvubhau dvijaM harasvarUpiNam.h /
suduHkhavAsanAmakaM prachakratustR^iNopamam.h || 17.238||*

238. Even before that i.e. before sending messenger to Sri Krishna those two (Hamsa-Dibika) had insulted Brahmana by name Durvasa who was similar to Shiva and looked down upon him.

Notes: Here Sri Madhwacharya has used the word "**sudukhavaSa**". Which means "responsible for good misery" meaning who ever seeks him with devotion will be happy. e.g. history of Kuntidevi - he who provokes him will suffer immensely - Hamsa and Dibika are proof for this. Sri Anandateertha has elevated the greatness of Durvasa by using such marvelous words.

How was Durvasa Insulted ?

*dashatrikaiH shatairvR^ito yatIshvaraiH sa sarvavit.h /
vipATitAtmakaupinAdisarvamAtrako.abhavat.h || 17.239||*

239. 3 X 10 X100 meaning 3000 sages lived with Durvasa. They were enlightened men. They tore the clothes of such Sages who were in Durvasa's group. And ruined their Kamandala (ascetic water-pots)

Notes: Their arrogance owing to the fact that they were victorious till now and the advantage of the nature "perverted intelligence just before destruction".

Why did Durvasa not Curse them even after all this ?

*varAt.h svasambhavAdasau na shApashaktimAnabhUt.h /
tataH samastabhaJNjanorushaktimApa keshavam.h || 17.240||*

240. As we have seen earlier, they were born by the grace of MahaRudra. Not only that, they had also obtained boon of being Immortal and Invincible from him. How can he curse them now? Can he have such powers? That is the reason why he did not curse them. That is the reason why he came to Keshava who has the Ultimate powers.

*sa tAn.h samarchya mAdhavaH pradAya chorumAtrakAH /
yayau cha taiH samanvito vadhAya sAlvaputraroH || 17.241||*

241. Sri Krishna welcomed all the sages who had come and treated them with great care and hospitality. He provided them with good clothes and water pots they needed. Later he prepared for the war and went to Slay Salwa's sons along with them.

Protecting justice and destroying injustice is his duty Isn't it?

*tamatrijaM harAtmakaM yato hi veda mAgadhaH /
tato.atyajat.h svashishhyakau nishamya tatpratIpakau || 17.242||*

242. Jarasanda knew sage Durvasa very well. He is the son of Sage Atri. He was great sage and had the presence of Rudra. He knew it very well. Though Hamsa-Dibika were his disciples, due to the fact that they had opposed Durvasa, he did not come to help them. He kept quiet out of apathy.

*harau tu pushhkaraM gate munIshvaraiH samarchite /
samIyatushcha tAvubhAvathAtra haMsaDibhakau || 17.243||*

243. Sri Hari came to To Pushkara along with his army, accompanied by Sages .Hamsa Dibika had also arrived there by then.

Notes: How come *Dibika* become **Deebika** here? For this some are of the opinion that from grammar point of view, with the intention that prose should not miss a prosodial unit, they have added it. But Acharya is not so ignorant. He does not search for words and prosodial units. When the demigods protecting words are standing by him will he have loss of words?

Acharya has experimented in this way to convey that here Dibika also was distorted meaning he had wiped out his chances of survival.

*sa brahmadattanAmako.atra tatpitA.apyupAyayau /
samAgatau cha bhUtakau shivasya yau purassarau || 17.244||*

244. Hamsa Dibika's father Brahmadata also came there. All the other forces beloved to Shiva also arrived there.

*vichakranAmako.asuraH purA viriJNchato varam.h /
avadhyatAmajeyatAmavApya bAdhate surAn.h || 17.245||*

245. Once upon a time there was an Asura named Vichakra. He was invincible and immortal by the power of the boons granted by Brahma. So he used to trouble many Gods.

*sa chAbhavad.h tayoH sakha sahAyakAmyayA.a.agamat.h /
hiDimbarAxaso.api yaH purA.a.apa shaN^karAd.h varam.h || 17.246||*

*na jIyase na vadhyase kutashchaneti toshhitAt.h /
sa chaitayoH sakha.abhavad.h samAjagAma tatra cha || 17.247||*

246-247. He has also befriended Hamsa Dibika and has come to help them. One more demon by name Hidimba who has become powerful by boons of Shankara has joined them. Even he has pleased Shankara and obtained the boons of Immortality and Invincibility. He is also friend of Hamsa Dibika. He has also arrived.

*axohiNIdashAtmakaM balaM tayorbabhUva ha /
vichakraM shhaDAtmakaM tathaikameva rAxasam.h // 17.248//*

248. Hamsa Dibika has battalion of 10 Akshouhini. Vichakra has 6 Akshouhini and Hidimba's one Akshouhini army is ready.

*dvirashhTasenayA yutau sahaikayaiva tau nR^ipau /
samIyaturyudhe hariM harishcha tau sasAra ha // 17.249//*

249. Hamsa and Dibika equipped with 2 times 8 equaling 16 plus one totaling 17 Akshouhini army have proceeded to fight Sri Krishna. Sri Krishna has come to face them.

*atha dvayordvayorabhUd.h raNo bhayAnako mahAn.h /
harirvichakrameyivAn.h balashcha haMsamuddhatam.h // 17.250//*

250. A dreadful war took place between them in the battlefield. Sri Krishna fought with Vichakra. Balarama faced Asura named Hamsa.

*tadA.asya chAnujaM yayau shinipravIra AyudhI /
gadashcha nAmato.anujo hareH sa rohiNIsutaH // 17.251//*

251. Brave Satyaki and Gadha fought with Hamsa's brother Dibika. This Gadha is Sri Krishna's brother, Rohini's son.

*purA sa chaNDako gaNo harerniveditAshanaH /
samAhvayad.h raNaya vai tayoH sa tAtameva hi // 17.252//*

252. This Chanda is one of the gate-keepers to Sri Krishna just like Jaya Vijaya. This Chanda is facing Brahmadata (grandfather) in the battlefield.

*axohiNITrayAnvitAH samastayAdavAstada /
trilochanAnugau cha tau nyavArayan.h sarAxasau // 17.253//*

253. All the Yadavas with 3 Akshouhini army stopped all the devil forces serving Mukanna (Shiva)

*harirvichakramojasA mahAstrashastravarshhiNam.h /
vivAhanaM nirAyudhaM xaNAchchakAra sAyakaiH // 17.254//*

254. Sri Krishna stripped Vichakra off all his weapons in a fraction of second while he was trying to shower great weapons and arrows on chakradhaari (he who holds Chakra)

*punashcha pAdapAn.h girIn.h pramuJNchato.ariNA.arihA /
shiro jahAra devata vineduratra harshhitAH // 17.255//*

255. Again the demon armed with his demonic forces uprooted trees and mountains and started throwing it on Sri Hari. Sri Krishna cut the head of such an enemy with his Sudharshana .All the Gods were delighted seeing this.

*prasUnavarshhibhiH stutashchaturmukhAdibhiH prabhuH /
sasAra tau harAnugau prabhaxakau sa sAttvatAm.h || 17.256||*

256. Brahma and other Gods sang in praise of Supreme Lord Sri Krishna and showered flowers on him .Then Rudra Devaru capable of digesting all the Yadavas faced Sri Krishna along with evil demons serving him.

*samastayAdavAn.h raNe vidhUya tau janArdanam.h /
upetya chAMsagau hareradaMshatAM sukarNakau || 17.257||*

257. Those evil spirits kicked out all the Yadavas from the battlefield. Some of the crippled evil spirits started biting Sri Krishna's beautiful ears.

*sa tau bhujapravegato vidhUya shaN^karAlaye /
nyapatayad.h balArNavo.amitasya kiM taduchyate || 17.258||*

258. When Powerful Sri Krishna shook off his arms, because of the force and speed of this, those evil spirits were thrown and fell at Kailasa - abode of Shankara. It is not a surprise that Sri Krishna of immeasurable strength did such a job.

*prabhaxayantamojasA hiDimbamuddhataM balam.h /
sahograsenako yayau pitA hareH sharAn.h xipan.h || 17.259||*

259. Seeing that Hidimba was eating Yadavas by the virtue of his strength, Ugrasena accompanied by Sri Krishna's father Vasudeva faced Hidimba with his invaluable arrows and Quiver

*tayo rathau sahAyudhau prabhaxya rAxaso ball /
pragR^ihya tAvabhAshhata prayAtamAshu me mukham.h || 17.260||*

260. That powerful demon ate up their chariot, weapons etc and destroyed them. He held both of them and took them in front of his mouth telling "Come inside my mouth"

*tadA gadAvarAyudhaH sahaiva haMsabhUbhR^ita /
prayuddhyamAna Ayayau vihAya taM halAyudhaH || 17.261||*

261. Balarama who is an expert in Gadayudda (armed wrestling) was fighting with Hamsa at that time. Seeing the state of Ugrasena and Vasudeva, he immediately left Hamsa and came near Hidimba.

*tamAgataM samIxya tau vihAya rAxasAdhipaH /
upetya mushhTinA.ahanad.h balaM sa vaxasi krudha || 17.262||*

262. Seeing Balarama approaching, King of the demons - Hidimba left Ugrasena and Vasudeva and came to fight Balarama. They started fighting each other with their fists. Balarama struck the demon's chest with his powerful fist in rage.

*ubhau hi bAhushhALinAvayuddhyatAM cha mushhTibhiH /
chiraM prayuddhya taM balo.agrahIt.h sa jaN^ghayorvibhuH || 17.263||*

263. Both were very powerful they were expert wrestlers. They fought for a long time wrestling. Finally Balarama held Hidimba very tightly in between his knees.

*athainamuddhR^itaM balAd.h balaH sa dUramAxipat.h /
papAta pAdayojane sa nA.ajagAma taM punaH || 17.264||*

264. In that war, Balarama had scattered around with the demon for a long time. Finally he uprooted him and threw him far away. Because of that he fell about quarter yojanas away from the Pushkara battlefield. He fled with shame and never returned back.

How much is pada yojana (one fourth of yojana)?

2 miles

*vihAya sainikAMshcha tau nR^ipau yayau vanAya saH /
nihatya tasya rAxasAn.h halAyudho nanAda ha // 17.265//*

265. That Hidimba left his soldiers, kings Hamsa-Dibika and went to forest. Balarama destroyed the entire battalion and rang the bells of victory.

*gadastu sAlvabhUbhR^itA vayogatena yodhayan.h /
vivAhanaM nirAyudhaM chakAra so.apyapAdravat.h // 17.266//*

266. Yadava named 'Gadha' fought with senior Brahmadata. Brahmadata lost chariot, all his weapons and ran away from the battlefield.

*sutena tasya kanyasA yuyodha sAtyaki rathI /
varAstrashastrayodhinau vijahratushcha tAvubhau // 17.267//*

267. Charioteer Satyaki fought with Brahmadata's son Dibika. Both of them fought against each other with excellent weapons.

*chiraM prayuddhya sAtyakiH sa haMsakanyasA ballI /
shataM sapaJNchakaM raNe chakarta tasya dhanvanAm.h // 17.268//*

268. War took place for a long time between Satyaki and Dibika. Though Dibika shot 105 arrows, Satyaki broke all of them along with the bows.

*sa khaD.hgacharmabhR^id.h raNe.abhyayAt.h sutAtmajaM shineH /
sa chainamabhyayAt.h tathA varAsicharmabhR^id.h vibhIH // 17.269//*

269. After loosing arrows, Dibika took hides and swords and came to fight Satyaki (Shini's son). Satyaki faced with equally powerful hides and swords.

*dvisshoDashaprabhedakaM varAsiyuddhamashramau /
pradarshya nirvisheshhakAvubhau vyavasthitau chiram.h // 17.270//*

270. Both the warriors tirelessly exhibited 32 different categories of sword wars. Still neither was defeated. Both of them fought for a long time in an organized manner.

*parasparAntaraishhiNau nachAntaraM vyapashyatAm.h /
tato vihAya saN^garaM gatau nirarthakaM tviti // 17.271//*

271. Each of them was trying to find an opportunity to fight the other. It was not fruitful. Both of them realized that war is useless and gave up.

*tataH sa haMsasaMyuto jagAma yoddhumachyutam.h /
xaNena tau nirAyudhau chakAra keshavaH sharaiH // 17.272//*

272. Later Dibika went to help Hamsa. Hamsa-Dibika joined together and fought against Keshava. They were rendered weapon-less in a flash of a second by Keshava's arrows

*hataM cha sainyametayoshchaturthabhAgasheshhitam.h /
xaNena keshavena tadbhayAdapeyatushcha tau || 17.273||*

273. Almost all of Hamsa Dibika's army was killed and only one fourth of the army remained. Seeing this Hamsa and Dibika immediately ran away fearing Sri Krishna.

*sa pushhkarexaNastadA surairnuto.atha pushhkare /
uvAsa tAM nishAM prabhuH sayAdavo.amitaprabhaH || 17.274||*

274. Seeing Krishna gain victory over these two, the gods praised him. Sri Hari who has eyes everywhere (or who is omnipresent) (pushkaraksha), who is far reaching and who is the lord of Yadavas, stayed at Pushkara Kshetra that day.

*pare dine janArdano nR^ipAtmajau pravidrutau /
yamasvasustaTe prabhuH samAsasAda pR^ishhThataH || 17.275||*

275. Following day, Janardhana went in search of kings who had fled, went along the banks of river Yamuna and followed them.

*sa rauhiNeyasaMyutaH samanvitashcha senaya /
svashishhTasenaya vR^itau palAyinAvavArayat.h || 17.276||*

276. Accompanied by Balarama and remaining small army, Sri Krishna stopped Hamsa and Dibika who were fleeing.

*nivR^itya tau svasenaya sharottamairvavarshhatuH /
sukopitau samastasho yadUnavAryapaurushhau || 17.277||*

277. Hamsa Dibika faced the army which was following them. Brave as they were showered arrows on the army angrily.

*athA.asasAda haMsako halAyudhaM mahAdhanuH /
anantaro.asya sAtyakiM gadaM cha sarvasainikAn.h || 17.278||*

278. Deamon Hamsa faced great Archer Balarama. His younger brother Dibika fought with Ghada, Satyaki and the entire army.

*sa sAtyakiM nirAyudhaM vivAhanaM vivarmakam.h /
vyadhAd.h gadaM cha tau raNaM vihAya hApajagmatuH || 17.279||*

279. Dibika stripped both Satyaki and Ghada off their weapons. Both their chariots were crushed. Both of them lost their shields. Finally the two ran away from the battlefield.

*vidhUya sainika.nshcha sa pragR^ihya chApamAtatam.h /
hariM jagAma chonnadan.h mahAstrashastravarshhaNaH || 17.280||*

280. After driving away the Yadava army, Dibika carrying a mighty bow and making announcement came in front of Krishna carrying arms and ammunitions.

*tamAshu keshavo.arihA samastasAdhanojjhitam.h /
xaNAchchakAra so.apyagAd.h visR^ijya taM halAyudham.h || 17.281||*

281. Sri Hari who destroys enemies, made all his equipments disappear in half a minute. Then Dibika left Sri

Krishna and ran towards Balarama.

*halAyudho nirAyudhaM vidhAya haMsamojaSA /
vikR^ishhTachApa AgataM dadarsha tasya chAnujam.h || 17.282||*

282. Balarama rendered Hamsa weaponless and seeing his younger brother Dibika approaching him with a bow, faced him.

*sa haMsa Ashu kArmukaM punaH pragR^ihya taM balam.h /
yadaA.a.asasAda keshavo nyavArayat.h tamojaSA || 17.283||*

283. When the demon Hamsa carrying bow turned towards Balarama again, immediately Sri Krishna stopped him half way with his strength.

*shineH sutAtmajo.apyasau vihAya haMsakAnujam.h /
rathAntaraM samAsthito jagAma tAtamasya cha || 17.284||*

284. Shini's grandson Satyaki left Hamsa's brother Dibika got into another chariot and faced Dibika's father Brahmadata.

*vayogataH pitA tayoryuyodha tena vR^ishhNina /
sharaM cha kaNThakUbare vyasarjayat.h sa sAtyakeH || 17.285||*

285. He fought with their father Brahmadata. Brahmadata shot arrows at Satyaki's neck, chest and other critical spots.

*sa sAtyakirdR^iDhAhato jagAma mohamAshu cha /
sulabdhasaJNj~na utthitaH samAdade.arddhachandrakam.h || 17.286||*

286. Satyaki was unconscious from the blow of weapons. After sometime regained conscious. And he stood up. He took out a special half moon shaped arrow from his quiver.

*sa tena tachchhiro ball chakarta shuklamUrddhajam.h /
yadambayA.abhikAmitaM pura papAta tat.h xitau || 17.287||*

287. That Satyaki cut grey haired Brahmadata's head with his arrow. Earlier that head was desired by Ambadevi. Such head fell down.

Notes: Earlier Bhishma had abducted Kashi King's daughter's Amba, Ambalika and Ambika during their Swayamvara. At that time Ambadevi had told '**salvakaamaaham**' (I am in love with Salva) to Bhishma, escaped from there and came to Salva. Salva rejected that. Still she could not let go of the attachment she had towards him. Now with his slaying, it can be said that her wish was fulfilled.

*nada.nshcha sAtyakirharerjagAma pArshvamuddhataH /
balo.api haMsakAnujaM yuyodha senaya yutam.h || 17.288||*

288. Satyaki came roaring like a lion with great pride near Sri Krishna. Even Balarama started fighting with Hamsa's younger brother Dibika.

*haristu haMsamulbaNaiH sharaiH samardayan.h balam.h /
jaghAna tasya sarvasho na kashchidatra sheshhitaH // 17.289//*

289. Sri Hari crushed violent Hamsa with his arrows. Not only that, he had also destroyed Hamsa's entire army with his strength. Not a single demon was spared in that war.

*sa eka eva keshavaM mahAstramuk.h sasAra ha /
nivArya tAni sarvasho harirnijAstramAdade // 17.290//*

290. That demon Hamsa faced Sri Krishna alone and shot very powerful weapons against him. Sri Hari cut all his weapons down and finally used his own Vaishnavaastra.

*sa vaishhNavAstramudyataM nirIxya yAnato mahIm.h /
gataH parAdravad.h bhayAt.h papAta yAmunodake // 17.291//*

291. Hamsasura saw that Vaishnavaastra getting ready jumped with fear, running with fear fell in Yamuna River.

*varAstrapANirIshvaraH padaA.ahanachchhirasyamum.h /
sa mUrchhito mukhe.apatanmahAbhujaN^gamasya ha // 17.292//*

292. Sri Hari possessing an excellent weapon kicked the demon's head with his leg. He was unconscious by the severity of that blow and fell into the mouth of a serpent in Yamuna.

*sa dhArtarAshhTrakodare yathA tamo.andhameyivAn.h /
tathA suduHkhasaMyuto vasan.h manoH paraM mriyet.h // 17.293//*

293. That Asura fell into the stomach of a serpent named Dartarashtra. That serpent's stomach was more miserable than the hell "andatamas". He stayed there for a very long time and then died.

*tato.andhameva tat.h tamo harerdviDeti nishchayAt.h /
tadA.asya chAnujo.agrajaM vimArgayan.h jale.apatat.h // 17.294//
vihAya rohiNisutaM jale nimajjya mArgayan.h /
apashyamAna Atmano vyapATayachcha kAkudam.h // 17.295//*

294-295. That demon even after his death since he hates Sri Hari it is confirmed that he will go to andatamas. Later his younger brother Dibika who was fighting with Balarama left the war and went into the water in search of his brother. When he could not find his brother there, he pulled out his tongue in grief.

*vihAya dehamulbaNaM tamo.avatArya chAgrajam.h /
pratIxaMaNa ulbaNaM samatti tat.h sukhetaram.h // 17.296//*

296. That demon renounced his cruel body. Even he started facing the terrible misery without a miniscule of happiness along with his brother.

*tato harirbalairyuto balAnvito munIshvaraiH /
samaM kushasthalIM yayau stutaH kashaN^karAdibhiH // 17.297//*

297. Later Sri Krishna accompanied by Balarama and the great sages who had great power due to their penance, lived in Dwaravati. Brahma Rudra and other Gods came there and praised Sri Krishna.

*svakIyapAdapallavAshrayaM janaM praharshhayan.h /
uvAsa nityasatsukhArNavo ramApatirgR^ihe // 17.298//*

298. He used to give joy to his devotees, ones who meditate upon him in solitaire and the ones who seek the protection of his feet. Ramapathi who is eternal, blissful, of infinite qualities lived in his house gave delight to everyone.

Notes: Why has Sri Madhwacharya given so many details of Hamsa and Dibika and has used so many slokas for this war? When thinking about slokas from 223 to 298 we can notice few points.

Earlier in Ramayana Prakarana, when explaining yuddaKanda, it has been explained with examples as to how well disciplined and compact the concepts and tenets of Dwaita philosophy are. In a similar fashion here in the war incident of Hamsa Dibika certain information can be seen.

1. Hamsa and Dibika mistook that Sri Krishna was a mortal human being. This is the false knowledge they had. Death and Andatamas are definite results of false knowledge.
2. Hamsa and Dibika wished to perform Rajasuya Sacrifice. They do not do it out of devotion to Vishnu. It was done with hatred against Vishnu. It was done with a wish to bring material fame to their father. Not with a divine view.
3. Jarasandha did not have belief in the Sacrifice. He dislikes devotion to Vishnu. Still he desired after hearing about the purpose of the sacrifice. Affection towards his pupils was the reason for his acceptance. For him fame of his pupils was greater than his own status. He followed the principle "if someone is his friend's enemy, than he is my enemy too". Anyways Sri Krishna is his enemy. He has not been able to gain victory over Sri Krishna. He thought that now if this Hamsa Dibika gain victory over Sri Krishna, it is indirectly a victory for him too.
4. Most important point is that just as Gods have classes and gradations, even the demons have them too. Though we need not have to learn and follow this, it is necessary to know about it. So Sri Jagannathadasaru had reserved a Sandhi for this in Harikatamrutasara. Although Sri Madhwacharya does not clearly state it here, he has given it as a hint in the war between Hamsa Dibika and the Yadavas. For e.g. on one side group of Hamsa, Dibika, Hidimba and their followers and on the other side Sri Krishna, Balarama, Satyaki, Ghada and other Yadavas. When the war took place on one side Gods were present and on the other side Demons. Still the Gods could not be victorious over Demons. They have been defeated in the battle. They have sought the help of Powerful ones. Sometimes they have even fled from the battlefield. Meaning it could be said here that the victorious Demons are at higher grade in terms of strength compares to the defeated Gods. Sometimes when the Demons were loosing there were incidents where the other demons came to their help. Even there gradation can be noticed from philosophical point of view. Balarama, Satyaki and Gadha failed many times in the battle. Finally Supereminent Sri Krishna had to come and slay them. Here the decision has been given that Supreme Lord is higher than Gods and Demons in gradation and he is Supreme. At many places gods cannot over-ride the boons given by Brahma and Rudra. At that time Sri Hari comes to the rescue and has helped the Gods. He has protected them.
5. There is no danger to the devotees who are protected under the shelter of Sri Hari's feet. From the incident of this war it can be understood that they do not have any miseries. Much more information can be derived from this by the knowledgeable ones.

*iti shrImadAnandatIrthabhagavatpAdAchAryavirachite
shrImahAbhAratatAtparyanirNaye
haMsaDibhakavadho nAma saptadasho.adhyAyaH*

With this ends the seventeenth Chapter named "Killing of Hamsa Dibika" of Sriman Mahabharata Tatparya Nirnaya written by Srimad Anandathirta Bhagavatpadacharya

This has been translated to Kannada by Raghavendra Sharma son of Sri Hanumantarya of Shandilya Gotra by the grace of Sri Krishna .Let Shri Krishna Destroyer of the Evil , destroy the evil qualities of his Devotee and accept this work and be Happy.

This work has been translated to English by Harshala Rajesh daughter of Sri Susheelendra of Atreya Gotra. The first translation of the work has been completed on vyayanama samvatsara Madhwanavami day. (27 Jan 2007)

May the Supreme Lord accept this work and grant Mukti to my father Sri Susheelendra who breathed his last chanting Sundarakanda.

Sri Krishnarpanamastu. Sri Madhweshaarpanamastu.